THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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The Death-bed.

Universum statum ejus versasti in infirmitate ejus.
David.

My soule! when thou and I
Shall on our frighted death-bed lie,
Each moment watching when pale death
Shall snatch away our latest breath,
And 'tweene two long joyn'd lovers force
An endlesse sad divorce:

How wilt thou then, that art
My rationall and nobler part,
Distort thy thoughts? How wilt thou try
To draw from weake philosophie
Some strength: and flatter thy poore state,
'Cause 't is the common fate?

How will thy spirits pant
And tremble when they feele the want
Of the usuall organs, and that all
The vitall powers begin to fall?
When 't is decreed, that thou must goe,
Yet whither, who can know?

How fond and idle then
Will seeme the misteries of men?
How like some dull ill-acted part
The subtlest of proud humane art?
How shallow ev'n the deepest sea,
When thus we ebbe away?

But how shall I (that is,
My fainting earth) looke pale at this?
Disjointed on the racke of paine.
How shall I murmur, how complaine,
And craving all the ayde of skill?
Finde none, but what must kill?

Which way soe'er my griefe
Doth throw my sight to court releefe,
I shall but meete despaire; for all
Will prophesie my funerall:
The very silence of the roome
Will represent a tombe.

And while my children's teares,
My wive's vaine hopes, but certaine feares,
And councells of divines advance
Death in each dolefull circumstance:
I shall even a sad mourner be
At my owne obsequie.

For by examples I
Must know that others' sorrowes dye
Soone as our selves, and none survive
To keepe our memories alive.
Even our fals tombes, as loath to say
We once had life, decay.

HABINGTON.

THE CHURCHMAN.

From the Courier of Upper Canada.

WAIFS AND STRAYS—A BRIEF SKETCH OF THE BISHOP OF QUEBEC.

"A saint unspotted of the world, full of alms-deeds, full of humanity, and all the examples of a virtuous life."
Isaac Walton.

THE Church of England has been singularly fortunate in the bishops selected for the British Colonies. In India they have proved a succession of martyrs. The high-minded and intrepid Middleton, who laid the foundation-stone of Episcopacy in the East—the refined and amiable James, discharging his sacred duties on his knees, when unable, from over exertion in his holy calling, to stand upright—the classical, the eloquent, the self-devoted Heber, the second delight of mankind—the fervent and evangelic Turner—all are consigned to that early tomb which experience bade them anticipate, but which duty forbade them to shrink from. Daniel Wilson occupies their seat; and whether Providence consign him to a premature grave, or will prolong his life beyond the short number of days doled out to his predecessors after their arrival in India, we may confidently anticipate that the bright career which he has hitherto run, will set in the full effulgence of Christian faith and usefulness. Sad as it may be to mourn over the bereavement the world has sustained by the loss of these apostolic men, their heroic and calm devotedness has probably rendered as much service to religion as they themselves could have done, had Providence suffered them to fulfil the ordinary term of human existence. Sad as our reflections may be, when we read of the benevolent labors of these standard-bearers of the Establishment being abruptly cut short by sudden death, it is some consolation, in regarding the future, to know that the presidencies of Madras and Bombay have each a bishop of their own; and that a Robinson and a Corrie will share the toil and burden of the day with a Daniel Wilson at Calcutta; and that probably the division of labor will in some degree diminish Episcopal mortality in the East.

Though the name of Bishop Stewart be not so widely known as that of any one of the deceased prelates of Indian hierarchy, though it be not conspicuous in the annals of theological controversy, or rendered memorable by literary labor, or scholastic achievements; yet, wherever it is known, it is held in veneration and respect, and adds to the lustre of the colonial bench. The Bishop of Quebec is emphatically a *good man.* He stands forth to the world a primitive, apostolic bishop, who derives no false, fictitious reputation from qualities more dazzling than useful; and whose mitre, as unsullied as that of Hough, is ever surrounded by a bright and steady halo.

Many men have revelled during their youthful days in the gratifications of sensuality, till wearied and nauseated with a surfeit of pleasure, and having exhausted every refinement of vice, they have, by a sudden transition, become metamorphosed into harsh and ascetic bigots, denying to others a healthful draught of those pleasures of which they themselves have quaffed to a hurtful excess. But the piety of our Bishop was not put on after he had flung off the garments of unrighteousness. It was a clothing he had assumed from his earliest youth; and the whiteness of his Christian vest has not been sullied by the hot passions of youth, the ambitious schemes of manhood, or the grasping avarice of old age. Of noble birth, and connected with the first families among the aristocracy, he has ever been distinguished for unostentatious humility, priding himself more on his Christian badge than on his long line of ancestry. Hannah More, writing of him to Daniel Wilson, in 1831, says, 'I have had a visit from my valued friend, Dr. S., (Stewart,) from Canada. It was pleasing to hear a man of his birth speak of it as a great advancement, that he was now appointed a travelling missionary instead of a local one! I find him much improved in spirituality. * * * * He has been the honored instrument, since we last met, of causing twenty-four churches to be built.' * * * * * * *

Though our Bishop forbears to embroil himself in the political heats that inflame this province, he strenuously upholds the interests and the establishment by law of the Church committed to his care. Every society tending to relieve the distressed, to reform the wicked, to propagate the Gospel, or to benefit mankind, receives his steady and benevolent aid. Like Bernard Gilpin, he has raised from a lowly state more than one young person, in whom he has perceived the germ of a spiritual nature, and the promise of a fitness for the ministerial office—defraying the expenses of their education, and sending them forth to labor in the sacred vineyard. His private charities flow in a wide and never-failing current. No vain pomp, no superfluous luxuries, no costly furniture, no extravagant banquets, exhaust his income; but on the widow, on the orphan, and fatherless, his bounty silently and unceasingly descends. His luxuries are alms-deeds; his walks are to the houses of mourning; and his banquets are those exquisite and incorruptible viands, which a pure and Nathaniel-like life administers to him who leads it.

In the pulpit Dr. Stewart delivers plain and practical discourses, strongly imbued with evangelical doctrines. He is more remarkable for earnestness than eloquence, and cares more to render himself intelligible than admired. He seeks to win souls in preference to courting human applause by well-rounded periods, or flowery declamation.

Bishop Stewart, (like his warm-hearted and venerable contemporary of the elder Church, Bishop McDonell,) sustained many severe privations and fatigues in travelling through the almost impervious woods, during the earlier period of his ministry; at which time, we ought also to add, he devoted the whole of his private income to acts of charity and the wants of the Canadian Episcopal Church, then in its infancy. These journeys, and the labors and hardships encountered in the course of them, have rendered his Lordship prematurely aged. Though born in 1775, and consequently only sixty years of age, he bears the appearance of being at least fifteen years older. If the hoary head, when found in the ways of righteousness, be a crown of glory, how much more honored must be that head which old age has not silvered o'er, but which has been rendered white by missionary toils, by many a weary travel through the tangled wilderness, and by a constant endurance of personal labor and hazard in the discharge of the most sacred duties; and though venerable and dignified in aspect, is plain and homely in manners. He is a son of the seventh Earl of Galloway, by the daughter of Sir James Dashwood, Baronet; and is connected by marriage with the noble houses of Marlborough, Donegal, Anglesey, Darnley, and Feversham. He has also the gratification of being maternal uncle to the talented, upright, and conservative Sir James Graham.

The Church of England may rejoice in prelates more learned, more eloquent, more celebrated than Bishop Stewart. She cannot, however, exhibit one who better merits the title of GOOD. Such is his absence of guile, his single-hearted benevolence, his undying faith ripened into works, his practice of apostolical Christianity,—that in after years, when the subject and writer of this sketch shall be crumbled into dust, he who contemplates the excellences of this amiable Bishop will be involuntarily led to exclaim, in the words of the Popish priest over the grave of Bishop Bedell, '*O! sit anima mea cum Bedello.*'

ALAN FAIRFORD.

COMMUNICATIONS.

For the Churchman.

DEFENCE OF ONDERDONK ON REGENERATION.

NO. III.

MR. EDITOR,—The main strength of Bishop Henry Onderdonk's essay lies in his cumulative argument. There are not a few theological controversies, and those of moment too, in which not half, not a tenth part so many texts are set in array. Against this aggregate character of the argument ζ pleads little or nothing; he impugns explicitly the application of only a few passages, forgetting that these might all be given up, yet the essay be but little weakened. This remark belongs properly to my last number, but could not well be made till it was seen that ζ had finished that branch of his *critique.* Now, it does not seem premature to say that he has not attacked the main hold of the essay. Whether what he *has* attacked has been adequately defended, is left to the decision of the reader.

"Rejoicing as a giant to run his course," ζ proceeds to his proof that baptism is the "only new birth of the Gospel." And first, he says that the essay "confounds systematically" the new "life" with the "birth which is its source." This, I confess, I cannot see. The essay declares "systematically" a *moral* new birth to be the source of the *moral* new life, (p. 36;) and in this there is no "confusion." Hence the remark of ζ, that it confounds the "life of which *baptism* is the entrance" "with the birth," is but a gratuitous imputation.

Next he goes to John iii. 5, "Born of water, and of the SPIRIT," and argues that what there seem to be two regenerations can be but one; and that one the same with the "born again," and "born of the SPIRIT," of the context. This, he is of course aware, is nothing new; many writers say the same, and have long done so. But the difficulty was, to determine what the one regeneration must be; some regarding the "water" as literal, and the whole as pointing to baptism; others contending that it is figurative, leaving the change of heart only as the amount of the expression. The essay intimated that the verse includes *both* baptism and the moral change, and so accords with the theory of the two regenerations; without drawing from it any proof to this effect, but finding that proof elsewhere, it merely expounded, in agreement with the doctrine so obtained, the conversation with Nicodemus; that was all: hence this part also of the essay might be cancelled without weakening its argument. To ζ this exposition, and the "investigations" of Scripture on which it is grounded, (he omits its exact agreement with the phraseology, "the washing of regeneration, and renewing of the HOLY GHOST,") do not appear to have "much authority." He argues that, because "the preposition, which is repeated in the translation, [born *of* water and *of* the SPIRIT,] occurs but once in the original," ἐξ ὕδατος και πνευματος, it is "applied to the two agents in this new birth *collectively,*" not "*separately.*" And on this basis he impugns pretty largely the "neglect" of "professed interpreters" in their views of the passage. Now, I argue the other way, and say that the authority of our translators, and of so many "professed interpreters," outweighs that of ζ, till he gives us his name, and that too a very ponderous one. In the mean time I refer him to 1 John v. 6, "that came by water and blood," δι ὕδατος και αἵματος: no repeating of the preposition; yet it will not be alleged that our Saviour came by water and blood "collectively;" the whole passage regards the two as "separate:" even a second time a second preposition is wanting, εν τῳ ὕδατι και τῳ αἵματι. I refer him also to Titus iii. 5, δια λουτρου παλιγγενεσιας, και ανακαινωσεως πνευματος ἁγιου; no second preposition, yet the "washing of regeneration," and the "renewing of the HOLY GHOST" *must* be deemed "separate," or ζ and all he would defend are wrong in distinguishing between regeneration and renovation. Thus tumbles his main proof by the removal of its main prop. He will therefore be compelled, with many who regard the words "born of water and of the SPIRIT," as meaning only one regeneration, to allow that it is composed of two "separate" ingredients; while yet in the phrase "born of the SPIRIT," closely and twice following, only one of the discriminated ingredients makes a new birth; and if this fact turn not the scale in favor of two regenerations, the failure may be ascribed to some peculiarity of mental perception. Taking the whole passage, ζ must allow a birth of water and the SPIRIT, and another birth of the SPIRIT only; while Bp. Onderdonk finds them both in the 5th verse: surely it would cost his theory nothing to give up the latter point, and stand upon the former. But he is not alone in finding two regenerations, or something equivalent, in that one verse; he cites to this effect, in the essay, Whitefield, Doddridge, Macknight, Bishop Bradford, and Dr. Jarvis. To these authorities I add Lightfoot, for this part of the conversation with Nicodemus, as explained by Bishop Onderdonk. "The principal question was concerning the introduction of Nicodemus into the kingdom of GOD, or of the Messiah, and its benefits. To the participation of these it would avail nothing, said CHRIST, that any one was born an Israelite, if not born ανωθεν: and he now adds, [in verse 5,] that a transition was necessary, both 1, from the Jewish to the evangelical state by baptism, and 2, from the carnal to the spiritual state. For entrance into the Church of GOD, the state of the Gospel or economy of the Messiah, it was necessary to be *born of water;* for entrance into life eternal, into the state of grace and sanctification, the working of GOD within under the Messiah, it was necessary to be *born of the* SPIRIT." (Pol. Syn.) I refer also here to the authority of Mr. Barnes.

The next passage of ζ for baptism being the only new birth, is "We are buried with him by baptism into death, that as CHRIST was raised . . . . . . so we should walk in newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here, he says, baptism is both death and a resurrection to a new life, i. e. a new birth, and both in the moral sense. But he is too rapid; for the "resurrection" is spoken of as future, "we *shall be,*" and the baptism as past, "*were* baptized." In other words, baptism is the *title* to a resurrection to glory; as it is also both the title, and consequently an incentive to newness of life, or the moral new birth; but it neither is nor contains the things themselves. As to our being baptized "*that* we should walk in newness of life," I can refer ζ to many commentators who regard the former as only a lesson or motive to do the latter, while I know of none who agree with him in making it the *sine qua non.* The conjunction ινα implies no more.—*Mem.* CHRIST was not "dead unto sin" in the sense of renouncing a sinful nature.

The passages from Galatians are not fortunate ones for ζ. St. Paul declares "*all*" the Galatians to be "the children of GOD by faith in CHRIST JESUS," and that in virtue of their baptism; yet he censures them so strongly and abundantly as to preclude the meaning, that after the light they had received they were "all" morally such, "Ye are fallen from grace." As to the other text, "Because ye *are* sons, GOD hath sent forth the Spirit of his Son into your hearts," it means, on its very face, that the two favors are *distinct,* divine adoption in baptism or baptismal regeneration, and the mission of the SPIRIT into the heart. The latter, says ζ, is "connected absolutely" with baptismal regeneration. Not too fast; things distinct may be "connected,"—as the giving of an "earnest" may be with the giving of a title or promise of full possession; that the two are connected "absolutely," is a conclusion far beyond the premises of the sacred record.

What ζ says of baptism being "the *entrance* into the new life of Christianity," is rendered void by the fact that adults were and are required to repent and believe *before* baptism. Repentance is the entrance into the new life, and with Christian faith it is the entrance into the new life of Christianity, both being previous to the adult reception of the sacrament. Let ζ say that baptism is the entrance into the *covenant* Christian state, and he will be correct. That baptism "*contains* a saving moral influence" is neither proved nor intimated in 1 Peter iii. 21, "Baptism doth save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward GOD:" the "answer of a good conscience" is not an "influence," but clearly a *fruit* of moral grace; and if baptism "contains" this "answer," it contains the expanded fruit of grace; whereas, no one I ever heard of before has claimed, as an integral part of the sacrament, any thing more than moral seed, or influence in a form yet to become influential. To say more than this, though even this is an error, would be to say that we obtain at the font all the *developed* principles and works required or commanded in the Gospel! The passage means, "Baptism saves us, not baptism alone, but with it a life corresponding with so high a profession and privilege."

And this remark answers the first half of ζ's next paragraph. He "acknowledges" that the various good "qualities" he has enumerated from Scripture, are not "necessarily or absolutely contained in baptism." Well may he; for all these "qualities" are moral fruits, or, as he calls them "moral *effects;*" whence or how the *seed* of the fruit comes, he shows not, though this was the very point. On *this* particular point he will find it difficult to bring even one scripture to his aid. I do not remember to have ever seen it maintained, except by hypothesis. And the further hypothesis is added, that when the supposed moral influence of baptism does not become influential, it is owing to "obstructions" in those who receive it. This notion might serve as an hypothesis if the said cases were few only; then we might allege—the vast majority of the examples showing that baptism is followed by real godliness, it may be deemed to "contain" godly influence—but as we find the majority the other way, this inference is unsupported. Nothing but clear Scripture can sustain it, taking facts as they are. Yet such a scripture has not been found by even the ingenious and laborious ζ.

In the grand case, the existence of holy virtues in persons *un*baptized, ζ allows (or rather is too honest to deny) their new creation, but not their new birth; differing here from Bishop Beveridge, who says, we cannot "in an ordinary way be *born of the* SPIRIT without water." (Hobart's Bible.) With ζ, of course, the only real point is, whether new creation and new birth are identical or equivalent; which point he has not argued. But he expands his remarks, and says that new birth is the "natural" source of the new life, and new creation a "supernatural" one: i. e. considering the vast number of the unbaptized pious, GOD uses a "supernatural" method in thousands of cases, for centuries, and daily! and the "supernatural" result is produced by means natural to the case,—education, persuasion, prayer, the Scripture, trouble, &c.!! How much more rational to regard baptism as the entrance into the *covenant* life! Nor is it scriptural to claim more than this. Take the case of Cornelius: at most he was a proselyte of the gate, uncircumcised and also unbaptized; yet his "prayers and alms," works of the new life, had "come up before GOD," before that GOD who "heareth not sinners, but those who worship him and do his will;" an angel assured him, "Thy prayer is heard, and thine alms are had in remembrance in the sight of GOD;" and Peter acknowledged, "I perceive that in every nation, he that feareth GOD, and worketh righteousness, [though unbaptized] is *accepted* with him." And what more was done in the case? First the HOLY GHOST was given in miraculous endowments; and then he was baptized, so as to make his "acceptance" *covenant* acceptance. Was he told to "enter" on the spiritual life? No, indeed; he had done that already in "prayers, alms, fearing GOD, and working righteousness." But ζ objects to "*Gospel* conversion before baptism:" I reply, though the moral conversion of Cornelius was only to "GOD," not to CHRIST or the Gospel, because unknown to him, yet it was good and "accepted" so far as he had knowledge. And on the same principle, those who know the Gospel as well as "GOD," but do not understand that it orders baptism, or who have a baptism not deemed valid by others, and whose "alms and prayers, divine fear and righteous works" ascend before GOD, have "Gospel conversion" in the moral, though not in the covenant sense. They do the deeds of the Christian new life, and of course have "entered upon it, or been quickened to it, or created to it, or new-born into it, though unbaptized, or so accounted. Not baptism was their entrance, but some of the "various means" of converting grace.

The remainder of ζ's No. 3 apprizes me that he does *not* regard the moral influences of the SPIRIT previous to baptism as "supernatural;" I thought he said or argued otherwise in the preceding portion of his piece. At any rate I have accounted the notion good for nothing, and he substitutes for it another. By the way, it is a compliment to the "induction" of the essay of Bishop Henry Onderdonk, that to escape its reasonings all kinds of hypotheses are used; it is like the struggles of one who feels that the presumptive argument is against him: it is tantamount also to saying, we allow your facts, and cannot overturn your reasonings, but we have this or that theory to slip out of your conclusions; as is done with many important arguments, the proof of Christianity, of the Trinity, the Atonement, Episcopacy, &c. Never mind, ζ *has* another theory. It is, that unbaptized persons enjoy the "ordinary operations" of the SPIRIT, even from "birth," and may thus attain "certain degrees of spiritual *vigor* and *maturity,* enough to warrant" the belief of their happy resurrection; but that they are not morally new-born; baptism being "that moral new birth of the Gospel," in which there is "a *formal* conferring of all the blessings of the Gospel in their fulness, of which blessings those ordinary influences are but a partial and faint shadow." Shall I say that ζ makes here the supposed moral effects of baptism *extra*-ordinary or "supernatural?" Let it pass. Let us take a case. Here is an unbaptized man, fifty years old; for twenty years he has been converted, moral, and pious, "a devout man," and exemplary in all matters but the sacraments, concerning which his error is not wilful; he is acknowledged to have attained a very high "degree of spiritual vigor and maturity;" in the opinion of the godly about him, and in his own opinion humbly and candidly entertained, he has, besides repentance and trust in JESUS, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Such a person comes to baptism, and what is the moral result? Simply that he has these same graces continuing to grow, as they had grown before, with only the further (but not new kind of) improvement flowing from the sacramental means of grace not before used. This cannot be denied without impeaching all human judgment in the case, and so denying the reality of his previous conversion and its fruits; which, however, ζ allows. What then, distinctively, does baptism for him? Exactly what ζ says, though that is not what I suppose he means; it is the "*formal* conferring on him of all the blessings of the Gospel in their fulness;" or as Bp. Onderdonk argues, it gives him the covenant *title* to all these blessings. It makes him a "son" of GOD, says ζ, which he was not before: it makes him a *covenant* son of GOD, says Bp. Onderdonk, which previously he was not. But that he was, before baptism, one of the "children of GOD scattered be the *moral* new birth of one who had already attained any "degree of spiritual [moral] vigor and maturity?" common sense answers, no; and so must ζ, on the ground of his own reasoning on metaphorical proprieties. Did he then attain moral "vigor and maturity" *without* a moral new birth? again must ζ say no, for the same reason. A moral new birth then he had, and it occurred before baptism: and so ζ agrees, if he will but see it, with the essay.

Little need be said of the renewal or repetition of moral regeneration, as, though important in other respects, it is merely incidental to the main portion of the theory of Bishop Onderdonk. His chief proposition is, that there are two regenerations; and for that proposition, as I have just shown, even ζ gives his reluctant vote. Whether the increase in godliness be termed growth in grace, repeated acts of new creation, or successive acts or the advance of moral regeneration, is of little consequence to the principal feature of the essay; though to argue the latter is to purpose in the controversy with fanatics, who assign one instant for the whole moral new birth, not for the mere commencement of it, and who build no small amount of their extravagances on that assumption. What argues ζ on this point? He merely urges that certain passages regard the new *life* as proceeding from the new *birth,* filial *qualities* as enjoined on those who have been brought into the filial *relation, growth* in grace as incumbent on *children* of grace, and so forth. All this is true; but it does not exclude the additional metaphor of a repetition of the moral new birth, or of its increase by stages or degrees: this, as well as the others, is a mode of expressing the increase of godliness. If new creation is the same as regeneration—and that it is the essay has fully established, and ζ will scarcely open a book on the subject without finding more proof, either direct or by implication—then the point is clear, for we are "renewed [or new-created] day by day," and of course morally regenerated day by day. St. Paul too assures the Corinthians that he had morally "begotten them in CHRIST JESUS," yet promises them in the name of GOD, if they would come out from among the wicked, "I *will be* a father to you, and ye *shall be* my sons and daughters;" in other words, they would acquire *fresh* moral regeneration. And the Galatians he desires to have new-born a second time at least, "Little children, of whom I travail in birth *again,* till CHRIST be formed in you." So likewise St. Peter, (but the intelligent ζ overlooks this point in adducing the text,) writing to those who had been "begotten again to a lively hope," how long before we know not, directs them "as *new*-born babes to desire the sincere milk of the word," αρτιγεννητα, "*lately* born" children of GOD: they had been "begotten" previously, and had much fruit of the new life, "a lively hope, faith enduring severe trials, love of CHRIST, belief in him, a rejoicing in him with joy unspeakable and full of glory;" but as usual they were yet lacking, and the Apostle exhorts them to be yet more "obedient children, holy, to love one another with a pure heart fervently, and lay aside all malice, guile, hypocrisies, envies, and evil-speakings;" and this he assures them will make them "as children of GOD *recently* born of him;" i. e. the *fuller* "obedience" of the morally regenerate shows them to be morally regenerated anew. Surely so candid a writer as ζ will allow himself to regard more favorably this expansion of the metaphor. They were "babes" when first "begotten to a lively hope;" they then had much fruit of spiritual manhood; yet they are "babes" again *afterward,* when at a later period they are "new-born:" so argues St. Peter; and I must, as a docile Christian, agree with him, though the figure is an uncommon one, and decidedly catachrestical.

I know of no writer maintaining baptism to be moral regeneration, or the latter to be part of the former, who does not fall into inconsistencies; and therefore I do not think it strange, or matter for crimination, that ζ, though able and ingenious, does the same. He has told us that baptism "contains" moral influence, and is "the source of the new life communicated by the HOLY SPIRIT," and has an influence upon the heart "absolutely connected" with it, and is "the ordained means of propagating spiritual life," and is the "original source of that spiritual influence which constitutes the Gospel new life," and the "ground and essence of sonship," and the "living fountain, springing up unto everlasting life." All this I read in his pieces; yet after all this rhetoric, when he comes to plain English, he merely says that baptism is "the *formal* conferring of the blessings of the Gospel," in other words, the *title* to them. His plain English is right; his rhetoric appears to be inconsistent with it, and is so in fact, unless the rhetoric be filtered out. Then, too, after mentioning the "ordinary moral influences of the SPIRIT, to which theologians generally, in agreement with Scripture, ascribe *all* the excellence of men and of Christians, he says that the baptismal new birth must be "additional" to these: but did he not perceive that what is "additional" to moral influences can neither be these nor contain them? In short, ζ will be more adroit than any of his predecessors, if, making baptismal regeneration the moral new birth, or essentially connected with it, he can steer clear of the rocks and shoals that lie on that side of the controversy.

DISCUSSION.

For the Churchman.

MR. EDITOR,—It was the privilege of the writer to be present while the Rev. Mr. Jackson, of this city, was delivering his farewell discourse to the people of his charge. As many who read your interesting paper were not favored with such a privilege, it has been thought some brief account of so excellent a production might, if transferred to your columns, prove interesting at least to some of your readers. The author's text was as follows, (Philip. i. 27:) "Only let your conversation be such as becometh the Gospel of CHRIST; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." The opening of his discourse was enriched with some very sound and valuable observations upon the character of St. Paul, as a preacher of the Gospel. No one had so eminently displayed the qualifications which every minister ought to possess, and the probability seems to be that we shall "ne'er see his like again." In fine, he was a model for every one who had, or should hereafter enter the sacred office. After making some statements in regard to his own experience while in the ministry, particularly during his connection with the Church of St. Stephen's, he proceeded to explain the text, which was comprehended under three general heads. These were each embraced by the language of St. Paul, who uses the word "conversation."

1. He exhorted the people of his flock to cherish faith, such as becometh the Gospel of CHRIST.

A fine illustration was here introduced, in which faith was compared to the mainspring of a watch, without which it was impossible to produce uniform and constant motion. An external force might be communicated to the watch, which would indeed produce motion for a time; but this would soon cease, and the machinery must inevitably stop, and finally it must be cast off as a useless instrument. Thus it was with the Christian. If true faith existed in the soul, then might the Christian move on in his heavenward course, like the sun in the heavens, with a steady and uniform progress. True, mistaken zeal, or some Pharisaic spirit of piety, might give him an impulse which would move him forward for a time; but his motion would not be heavenward, neither would it last longer than the effect of the impulse given. And, finally, without this moral mainspring of faith he would be cast off as a useless and unprofitable instrument.

2. The second exhortation of the author was, that our practice should be such as becometh the Gospel of Christ.

The standard of practice was the word of God. This (according to the analogy before mentioned) was termed the regulator. It was to guide the Christian in his religious course, preventing him from falling into the dangerous extremes, either of fanaticism and undue excitement on the one hand, or of mere formality and empty profession on the other.

3. The third particular embraced in the text was prayer, which was to wind up the whole moral machinery of the soul. This was as necessary to promote the proper operation of religion on the soul of man, as respiration to secure the wholesome secretions of the various animal organs.

"Prayer is the Christian's vital breath,
The Christian's native air."

In conclusion the author addressed, in a very affectionate strain, the vestry, Sunday school teachers, and members of the church, particularly the large number who had during that day, (Sunday,) for the first time commemorated their Saviour's dying love. The writer would freely confess that he is unable to do justice to the preacher's concluding observations. Suffice to say, that advice more wholesome, instruction more excellent, faithful, and becoming the occasion, could not have been selected. Many were affected to tears, thus showing the manner in which the excellent pastor had endeared himself to his flock. May he soon be restored to us with renewed vigor for building up the Church of the Redeemer. **N.**

For the Churchman.

INFLUENCE OF CONGREGATIONALISM. NO. II.

LAY PREACHING.

It is said by a standard author of the present day among the Congregationalists, that the organization of their churches is such as to call into useful employment every gift of every member.

By this organization every church is independent of every other, and the minister of each has only such powers as are delegated to him by the brotherhood—he is but a *primus inter pares*—moderator or chairman of the meetings of the church; or, as some would have it, a kind of "*judge advocate*," whose business it is to expound the law, and propound the sentence of the court, that is, of the church. But he is as much bound by the decisions of the majority as is the weakest and most ignorant member, and by no means can he arrest the progress of a schismatical or heretical member, but by appealing to the "brotherhood," as they usually write, but which includes the *sisterhood*, as they practise.

It is not within the scope and design of this present article to enter into an examination of the tendency of such an organization, nor its effect and influence on the cause of religion and the good of the Church; nor yet to point out the manœuvring and electioneering the meetings of their churches give rise to; but I propose to consider briefly another point connected with it, viz. *lay preaching*.

In a church where all are equals, and which "acknowledges no priesthood," (Bacon's Manual, p. 43,) one man has as lawful a right *to preach* as another. The only objection a minister of such a church can make to the *preaching* of the members, is that which arises out of the command to have all things "done in decency and in order." But, where all are equals, each has a right to decide in what decency and order consist; and this is but a feeble barrier against the introduction of fanaticism and enthusiasm, against the operation of bigotry and superstition.

On the fatal effects of this practice much has been said and written—said, too, in a manner which your correspondent cannot hope to improve; and instead of giving his own opinion, he will lay before your readers a couple of extracts from two manuscript letters from the Rev. Gilbert Tennant, a man who, according to Dr. Trumbull, was "a sound, experimental, searching preacher, a son of thunder." (History of Connecticut, vol. ii. chap. viii. p. 154.) Mr. Tennant was an associate of Mr. Whitefield, and one of those at that time called "new lights." In a letter to the Rev. Mr. Dickinson, of Elizabethtown, he says, "The sending out of unlearned men to teach others, upon y^e supposition of their piety in ordinary cases, seems *to bring y^e ministry into contempt—to cherish enthusiasm, and bring all into confusion. Whatever fair face it may have,* IT IS A MOST PERVERSE PRACTICE." Your readers may desire to know how this letter came into the possession of your correspondent; and for their satisfaction I shall subjoin an extract from another letter from one Congregational minister to another, dated July 1, 1742:

"Dear Brother,—That from w^c I transcribe y^e inclosed, I received from my son at college this morning. At the foot of w^c he adds, 'Copied from y^e original, in Mr. Tennant's handwriting, by ——— ——.'

The handwriting of the man by whom this was transcribed, as well as the chirography of the father, is well known to me, and there can be no doubt of its authenticity.

The other letter of Mr. Tennant was written to a Congregational minister in Connecticut, by him copied, which copy has come into my hands. There is no doubt of its genuineness. It is a precious item in the history of Congregationalism, which should not be lost.

"Reverend and Dear Sir,—I rejoice to hear y^t my poor labors have been of some service to any in New-England. All glory be to the great and glorious God; out of y^e mouths of babes and sucklings he is pleased sometimes to ordain praise; and [I] rejoice to hear of the progress of God's work among you this last summer, and that there are appearances of its continuance. Blessed be God.

Dear Brother, *as to the particulars you mentioned in y^{rs}* (viz.) *of layman's being sent out to exhort and teach, supposing them to be real converts, I cannot but think if it be encouraged and continued it will be of dreadful consequence to y^e Church's peace and soundness of principle.* I will not gainsay, but y^t private persons may be of service to the Church of God, by private, humble, fraternal reproofs and exhortation, and no doubt it is their duty to be faithful in these things. But in the mean time if Christian prudence and humility, do not attend their essays, they are like to be prejudicial to the Church's real well-being. *But for ignorant young converts to take upon y^m authoritatively to instruct and exhort publicly, tends to introduce the grossest errors, and the greatest anarchy and confusion.* The ministers of Christ should be apt to teach, and able to convince gainsayers. *Oh! 't is dangerous to the poor Church of* God *when those are novices whose lips should prepare knowledge. It is base presumption, whatever zeal may be pretended,* NOTWITHSTANDING, FOR ANY PERSON TO TAKE THE HONOR OF THEMSELVES, UNLESS THEY BE CALLED OF GOD, AS WAS AARON. *I know rash, heady young zealots are apt, through ignorance, inconsideration, and pride of heart, to undertake what they have no proper qualifications for, and through their imprudences and enthusiasm y^e Church of* God *suffers.*

Dear Brother, *I think that those that fear* God *should rise up and* CRUSH THE ENTHUSIASTIC COCATRICE IN THE EGG.

* * * * * * * * *

I add no more but love, and beg a remembrance in y^r prayers. GILBERT TENNANT."

Such is the opinion of a man who had seen the evil consequences of *lay preaching*, and though professedly a Presbyterian himself, he was on terms of the most cordial fellowship with the Congregational churches in New-England; to visit whom, and to preach the doctrines of the "new lights," he left his own parish in New-Jersey for a considerable length of time.

To the foregoing I will add another extract from the pen of Dr. Chauncey, of Boston, to a Congregational minister in Connecticut, dated June 16, 1742:

"If itinerant preachers and *lay exhorters* are not discountenanced, I dread to think of the consequences. I 'm afraid that ministers are not generally so faithful as they sh^d be in testifying ag^t those things w^{ch} they cannot but own are disorderly."

These, it may be said, are but the opinions of individuals, and not evidence of the feelings of the community. Should such an objection be made, though in itself not sound, inasmuch as it is by collecting the opinions of individuals that we arrive at a knowledge of the sense of the body politic, I add the following facts:

In February, 1742, Gov. Law, of Connecticut, issued a proclamation for a *public fast*, on the thirteenth day of April, and among other things specified as objects of humiliation and prayer, he adds, "*Particularly the great neglect and contempt of the Gospel, and the ministry thereof, and the prevailing of a spirit of error, disorder, disobedience, calumniating and reviling authority.*" (Chauncey's Views of Rel., pp. 279, 280.)

To such lengths had this spirit gone, that the legislature of Connecticut found it necessary to put a stop to its further spread by enacting, at their May session, 1742, penal laws against those who practised it. (Trumbull's Hist. Conn, vol. ii. pp. 162 et seq.)

This law was suggested by the Consociation of New-Haven county, and received their sanction after it was enacted. (Rec. Cons. and Trumbull, ubi sup.)

The pastors of the churches in Massachusetts Bay, at their annual convention, May 25, 1743, also bore public testimony against the same practices. (Rec. Conv. and Chauncey's Views of Rel., pp. 297–301.)

These practices were the legitimate fruits of Congregationalism—but practices which alike defied the united energies and influence of nearly the whole body of the clergy, as well as the strong arm of the criminal law; and when such are the results, who can doubt the evil tendency of *lay preaching*. The foregoing is not matter of opinion, but forms a page in the sober history of those times. It is the necessary result of that unrestrained license, which in times of high excitement will always abound in those churches; it is the result which common sense and common observation would lead us to expect.

The errors in doctrine and practice, which abound in the Congregational Church,—the heresy and schism it gives rise to, will as certainly follow as that those principles of insubordination are preached to, and taught by, men of frail and imperfect natures. No consequence is more natural, and no fact better established, than that when churches or individuals depart from the order of the Gospel, they are at sea without helm or compass, driven about at the mercy of every breeze or tempest which interest or ignorance, superstition or fanaticism may raise up.

It is no answer, to say, as has often been affirmed, that the Congregational churches of New-England are *well united*; for first, such is not the fact, nor has it ever been; and second, were it so, it would be no hard matter to show that this union has been kept up by departing in practice from the principles they professed. The divisions and subdivisions which have ever taken place in those churches which have rejected the divine institution of the Church, and the orders of its ministry, carry with them a lesson which ought never to be lost on Christendom; and that it may not be, is the sincere desire and prayer of JURIS CONSULTUS.

For the Churchman.

EXTRACT FROM A LADY'S NOTE BOOK.

NO. III.

THE RESURRECTION MORN.

"I am the resurrection, and the life." *John* xi. 25.

These words form part of a conversation which Jesus had with two sisters, who were mourning the loss of a much-loved and deeply-lamented brother. The simple story of the sisters of Bethany is, doubtless, familiar to all my readers. They have all been told, in the touching pathos of holy Writ, that Lazarus, the brother of Martha and Mary, had been sick, and died; that after he had been buried four days, our Saviour went to the house, and was met by one of the sisters with the sorrowful exclamation, "Lord! if thou hadst been here, my brother had not died." Jesus graciously replied, "Thy brother shall rise again." The saddened Martha, not presuming to doubt the truth of Jesus' words, immediately assents to the declaration, and answers in all the confidence of implicit faith, "I know that he shall rise again in the resurrection at the last day." Her mistake consisted in not properly construing the meaning of our Saviour's assertion. He referred to a miraculous interposition of his omnipotence which she did not expect to be exerted in behalf of her deceased brother. They proceeded to the rude and unsculptured tomb, and the all-powerful voice of our Lord said, "Lazarus, come forth!" The grave immediately gave up its dead, and the lost brother was restored to the embraces of his astonished sisters and their many friends.

These words, "I am the resurrection, and the life," seem to be peculiarly appropriate to this holy season, in which the Church designs to commemorate the victory which our Lord obtained over death and hell, by breaking the bands of the grave, and after a three days' burial, displaying to his disciples and the world, the completion of his triumph: thus he opened a way through "the dark valley of the shadow of death," in which all his faithful followers may walk safely, and their feet shall not stumble, for they shall be shod with the "preparation of the Gospel of peace," diffusing its mild radiance as the morning star. Martha had not seen, as we have, the verification of our Lord's prophetic words; he had not then risen from the dead, and by this means incontestably proved himself to be the promised Messiah. But the Church at this time glorifies our risen Lord. She calls upon us to come and examine for ourselves the truth of the resurrection. At the earliest dawn of this bright morning some pious females went to perform the last sad offices of affection to the lifeless body of their much-loved Master. With trembling steps they proceeded to the sepulchre; but, lo! instead of the cold clay which they expected to have seen, two angelic figures, clad in spotless raiment, wait to announce our Redeemer's resurrection. Angels came to tell "the glad tidings" of his miraculous birth; they come now to declare his superhuman victory over sin and death. "Christ is risen indeed, and hath appeared to Simon." He is indeed "the resurrection, and the life" to all his sincere disciples. But in vain for us will be his death, resurrection, and ascension, unless we by timely faith and unconditional repentance prepare to avail ourselves of his precious promises. This glorious consummation had been foreshadowed by typical sacrifices, foretold by prophecies, and expected by the pious of the Jewish nation. But in vain for us will be the long series of types, prophecies, and ceremonial observances connected with the Jewish ritual, (all pointing to Him whom the Church now celebrates;) in vain for us will the Patriarchal, Mosaical, and Christian dispensations have succeeded each other in their divinely-appointed order, unless each individual, with pious hope and trembling joy, (beholding in the hallowed elements of the Christian sacrifice, the emblems of the sorrows and death of his now ascended Lord,) "lays hold of the horns of the altar," and there waits with patient expectation for "the Comforter, whom he promised to send us from on high." L. D.

THE CHURCHMAN.

SATURDAY, APRIL 9, 1836.

NOTICE.

Spirit of Missions.—The Protestant Episcopal Press having undertaken the publication of the Spirit of Missions, by the appointment of the special Committee of the Board of Missions on the Missionary Paper, will receive subscriptions, *postage paid*, at their office, No. 46 Lumber-street, New York. The price of the Spirit of Missions is *one dollar* per annum, and must *in all cases be paid in advance.*

NOTICE.

The Agent of the Press begs leave to request a prompt attention from the subscribers to the Churchman to the bills which have been lately rendered for the last year. The whole amount of subscription is needed to meet the current expenses of the paper, and it is only by their prompt payment that it can be successfully sustained. To save confusion subscribers are requested to send their remittances directly to the Press, except in Philadelphia; where subscriptions may, without inconvenience, be paid to the Agent. Address the Business Agent of the Protestant Episcopal Press, No. 46 Lumber-street, N. Y.

New Works.—Notices of several new publications and other editorial matter are in type, but unavoidably deferred.

FOREIGN MISSIONS.

The Christian Brahmun; or, Memoirs of the Life, Writings, and Character of the converted Brahmun, Babajee. Including illustrations of the domestic habits, manners, customs, and superstitions of the Hindoos; a sketch of the Deckan, and notices of India in general, and an account of the American Mission at Ahmednuggur. By the Rev. HOLLIS READ, American Missionary to India. In two volumes. New-York: Leavitt, Lord, & Co. 1836.

The chief part of the first volume of this work contains a memoir of Babajee, a Brahmin converted to the Christian faith, and the remainder of this volume, and the whole of the second, are occupied with statements and descriptions illustrative of native character and customs. Babajee was distinguished by more than usual acuteness and vigor of mind, and the reader can hardly fail to be pleased with the story of his conversion, and with the gratifying and satisfactory evidences which he gave of its genuineness after a season of fluctuation and doubt. Independently of the fact of his conversion, his character is not without interest; for he is introduced to us in the light of a philosopher and a poet, as well as a Christian. Extracts are given from his writings both in prose and verse; and as the former embrace several important topics in theology, we had hoped to find some traces of originality in the views of an intelligent Brahmun, newly converted to the Christian faith. In this, however, we have been disappointed; his essays containing little more than the circle of thoughts and expression usually characteristic of experimental religion in the Calvinistic form;—a gratifying proof that at his conversion the pride of the philosopher was merged in the docility of the Christian. The best feature of the work, however, is the honest, truth-telling spirit which pervades it, and by means of which the reader is enabled to obtain correct data from which to form an opinion as to the present state and future prospects of missionary efforts in Hindostan. Mr. Read is a sincere friend and devoted laborer in the cause of missions among the Heathen: he complains of the exaggeration which has been sometimes used in describing the results of such missions, and seems to aim to give a simple and faithful delineation of facts. The picture which he draws of the native character is dark in the extreme—probably darker than the truth will warrant. The account which he gives of the results of a mission which has now been established for twenty years, and sustained with great labor and expense, is by no means such as we could desire. His remarks, however, he tells us, are not designed to dishearten those who have prayed and hoped for better things. "Most gladly," he adds, "would I fan the generous flame which inspires their pious hearts. Most gladly would I tell them their hopes are realized to the full extent. But the cause of Christ, both at home and abroad, demands the unvarnished truth on this subject. These *apparently* dark features are, no doubt, intended, not only to humble missionaries, and to teach *them* where their strength lies, but to produce the same salutary effects on the Church of Christ in general. If so, who will say that the sombre shades of the picture shall not be exhibited? It is, in my opinion, by no means certain that the *American* Churches do not need to be tried by such a test. They need to feel more dependence on divine influence, and less confidence in great societies, great funds, great and good men as the directors and the dispensers of their bounty, and great numbers of missionaries abroad. It is when they look at the insurmountable obstacles—insurmountable for aught *man* can do—that they will cast their burden on the Lord." These sentiments are creditable to the good sense and piety of the writer; and we hope their effect will not be lost on the reader.

Mr. Read gives, in another chapter, a comparative view of the results of the missions in Southern and Western India, with an explanation of the causes why the former have been so much more successful apparently than the latter. The chief reason assigned is, that in Southern Hindostan, under the bishops of the Church of England, the native converts have been suffered to retain caste and other national usages. "They have not," we quote his words, "it is feared, in that part of the country embraced Christianity, but Christianity has been made to embrace them; and instead of imparting her purity and simplicity, as she is wont to do, she has been loaded with the filthy rags of impure rites and customs, and caste, prejudice, and superstition; and she is now exhibited throughout those regions of darkness more in the form of a ludicrous comedian, than as an angel of light." There is doubtless ground for this censure, though the plan adopted by the English bishops, of suffering the natives to retain caste, and trusting to the gradual operation of time and continued effort for the more complete ascendancy of Christian principle has been, we think, to say the least, the most judicious in the incipient stage of missionary effort. Mr. Read also gives us some interesting extracts from the address of the present bishop of Calcutta, in which he took the courageous step of abolishing the observance of caste. This portion of the address, together with Mr. Read's account of its reception, and his views of its probable tendency, we shall endeavor to insert in our next.

The following extract is long, but not too long to be read with interest. The object of the writer is to illustrate the character of the natives of India, and at the same time to do it in such a way as to show how easily persons at a distance may be deceived by true but partial statements. To this end he first gives facts as they might be recorded, and then appends *notes* of other important circumstances, which give them a totally different aspect.

"He reads in the letters and journals of missionaries, that so many thousands of tracts, and portions of the Scriptures, are distributed; so many villages and towns visited; so many thousands of people for the first time brought under the sound of the Gospel; and so many children in schools reading Christian books, and repeating Christian catechisms, hymns, and prayers. He rejoices at these things, and ought to rejoice at them as the most probable means of success. But he is not, on this account, bound to make a compromise with common sense and common experience, and to suppose that these books which are often so eagerly sought for, and so gladly received, are half of them ever read, or valued on account of the truth which they contain; or that all the people who often crowd around the missionary, have any respect for the truth he delivers; or that the children in our schools, while they are ostensibly taught Christianity, are not, at the same time, taught to contemn the very truth which they commit to memory; or that a person who presents himself as an inquirer after the truth, or professes himself a convert, has *necessarily* a regard for the truth, or any intention to practise according to his profession. * * * * * * * * *

"I might make an entry in my journal, on a certain day, thus: 'We went into the village—preached to a very attentive audience—distributed a thousand tracts—the people were so eager for books, that I was obliged to stand on the steps of the temple, and have persons to keep the crowd from pressing on me, while I made a judicious distribution of the books. I could not supply the demand.' All this might be strictly true—not a circumstance exaggerated. But, *note*—'Three days after my departure I was informed that, at the instigation of the Brahmuns, every book in the village was collected and burnt, and the whole village in an uproar.' This has often occurred, and too often been overlooked or omitted by the missionary in making out his report. He may fear to develope the whole of the dark side of the picture, lest he should thereby dishearten some timid brother, who might be induced to reinforce the Indian mission. But, on the other hand, who that has witnessed the sad effects which too often follow disappointments arising from decisions made on partial statements or misrepresentations, would not deprecate the thought of increasing the number of laborers on such a principle. Such helpers can be of no great avail.

* * * * * * * * *

"A short time after our arrival at Ahmednuggur, Mr. Graves wished to employ a learned Brahmun to assist in the translation of the Scriptures. Several, who on examination were found incompetent, were rejected. It was well known to the candidates who offered themselves, that whoever should be employed, must, as a condition of service, attend divine worship with us on the sabbath. A Brahmun was at length taken on probation. After having heard the Gospel preached for one or two sabbaths, and become acquainted with our mode of worship, both public and private, he declared to Mr. Graves that the sound of the Gospel was perfect melody to his ear; that it was to him good news of great joy; and he esteemed it a peculiar privilege that he had at length met with a man from whom he might daily hear the good words of salvation. He would rather, he said, serve Mr. G. gratuitously, than be deprived of his instructions. *Note.*—As soon as this man had secured service in the mission, he manifested, in the absence of Mr. G., a most marked contempt for the Gospel. He often did not even preserve an outward decency in the midst of the most solemn part of the service; and it is reported that he stirs up the people against us in the town.

"Another Brahmun, employed by a member of the mission as a writer, was so pleased to be in the service of a missionary, and to hear the word of God from him, that he declared he would, in case of being dismissed from his present situation, come and sit at the door of the missionary from morning till evening, though he could gain nothing by it, but to be near so good a man. *Note.*—This man has given his employer a deal of trouble. As soon as he thought himself firmly settled in our service, he put on the most ridiculous airs of importance. He pretended to be so scrupulous about his own religion, that if a man of low caste came into the house where he was, he was obliged to go out; or if the table were laid for dinner in his presence, he would instantly quit his work, and go away. When it was intimated to him, that the business for which he was employed was nearly completed, and his services would not much longer be required, his *feelings* on the subject of Christianity changed for the better immediately. But when he saw his work drawing to a close, and knew he *could* have no further service, he threw off the disguise, and became so openly contemptuous and indecent during the service on the sabbath, that he was discharged before he had finished his work.

"Mrs. Read, one day, sent for the girls of her school, to come to her at five o'clock in the evening. Long before the appointed hour they were all seated on the verandah. I inquired why they had come so soon, as it was then so warm that Mrs. Read could not come out. The teacher said, 'He could scarcely restrain them from coming sooner, they were so anxious to meet madam—that they loved her as their own mother, and could not be persuaded to go for their dinner till they had complied with her request.' When she came out to them, they gathered around her with the greatest eagerness—said they were delighted to attend school—were most happy to learn to read, and owed every thing to her. *Note.*—The girls had come for their *presents*, or, more properly, their *pay* for attending school—the only means by which a girl in Nuggur can be induced to attend school a single day. If one of these girls fail, through delinquency, to receive her present, or lose her allowance of four pice per week, she will instantly be angry, and impudently declare that she will no longer attend school. Her parents support her in this resolution, and she does nothing but rail against the school for about a week, when she returns. * * * * * *

"Two of the most learned Brahmuns in Ahmednuggur came to Mr. Hervey a few days before his death, and conversed with him in the most flattering manner on the probable success of the Gospel in Ahmednuggur. They said it was well understood by the people, that the mission was established here for the express purpose of overthrowing Hindooism, and that every body sat quietly expecting the event. They believed, they said, that in three years the Christian religion would prevail over all others in India, and they wished to cast in their lot with the missionaries. They expressed great gratification in the progress which Mr. Hervey had made in acquiring their language. They hoped and believed he would very soon be able to speak it with fluency, and be long useful to their countrymen. *Note.*—These were two pundits, one in Mr. Hervey's service; and all this nonsense, which cost the two friends an hour's idle talk, was only prefatory to the main object of the visit. The one in service wished to be absent a month to celebrate the nuptial rites of his sister's marriage, a child seven years old; and he feared Mr. Hervey might employ another man during his absence, who might afterward be retained. His object was to get a promise that he should be taken into service after his return. * * * * *

"I might here give scores of similar instances. 'The two Brahmuns above mentioned are both proud, bigoted priests; and are, we have too much reason to believe, the greatest revilers of Christianity in the place. Such shameless duplicity do the Brahmuns practise.

"It is no uncommon thing for Brahmuns of respectability to come and acknowledge their conviction of the truth of our religion, and of the inspiration of the Bible, and to avow the falsity of their own religion and sacred books. They will sometimes be present at our morning service, and not only assent to what we say themselves, but declare to the people that our preaching is good and our religion true. Mr. N——, of the Scottish mission, relates the following fact, which occurred while on a tour in the Deckan. 'After,' says he, 'we had returned from preaching in the village, a Brahmun came and sat down at our feet. He said, "I heard you preach in the village; every thing you said is true. Your religion is good, your shastras are divine, but ours are all false.'" *Note.*—'All this,' says Mr. N——, 'was but a preamble to an important petition which he had to make. And this petition was no more nor less than for an *empty bottle*.' But when he obtained this, he then begged it might be filled. The only way a Hindoo ever manifests gratitude for one favor is to ask for a greater one.

"I had for several mornings observed a Brahmun of very respectable appearance present at our Mahratta service. He appeared to pay profound attention to the reading of the Scriptures, assented by a nod to the remarks which were made, and acknowledged, in the presence of the people, his persuasion of the divine original of Christianity, and that their own shastras are defective, and in many things false. After prayers he inquired if Mr. T——, (the Collector of Ahmednuggur,) did not read the Scriptures every morning, and instruct his servants, and others who chose to be present. On being informed that he did, he said he had heard that Mr. T—— was a true worshipper of God, and he wished to hear his instructions. But as he was not acquainted with him, he desired a note of introduction. I assured him Mr. T—— would be happy to see him in his little assembly, and that if his only object was to hear religious instruction, I would give him a note. He assured me of the sincerity of his intention, took the note which I gave him with much seeming gratitude, and went the next morning according to promise. *Note.*—Shortly after I handed him the note, (written in English,) he came and asked me what I had written. I told him I had written what he requested, a respectful application for his admittance to Mr. T——'s domestic congregation to hear the word of God. 'Have you not written that I am a very learned man, an eminent Brahmun, and well-versed in government business, having been much in the service of the Europeans?' No, I told him. He then insisted on my enumerating his qualifications for government service, and nothing but a decided refusal relieved me of his importunity. The truth was, he was out of service, and had, as I afterward learned, tried every expedient to get employment in some government office. On the second morning he applied for a situation in Mr. T——'s office, making my note and his friendship for me, reasons why he ought to be favored in preference to the numerous applicants who had petitioned for office through the proper channels. Being refused, he had no further inducement to go to Mr. T——'s, and accordingly was seen there no more.

"A Hindoo woman came one day to Babajee, our converted Brahmun, and said she had heard the good instruction which we daily give to the people, and had become deeply affected by it. She wished to be near us that she might hear more of our 'good words,' and was ready to renounce caste, and become a Christian. As a proof of this, she ate with Babajee and his wife, attended Mahratta prayers, and evinced a humble, inquiring spirit. *Note.*—She was a poor woman, and had with her two small children. When we told her, after a few days, that we did not hire people to become Christians, and wished none to join us but such as gave evidence of a new heart by walking according to the laws of God, she appeared less anxious to become a Christian. But when informed that, as she was a healthy person, and able to support herself by her labor, we could do no more than to give her some kind of service which would enable her to remain near us, and receive instruction, she left us without ceremony, not liking the proposal. Not a few are drawn by the loaves and the fishes.

"As I was one day addressing an assembly of natives, and distributing tracts to various applicants, an aged Brahmun, who was sitting near in company with several of his fellows, inquired, '*Who wrote those books?*' I said, Good men wrote them. 'Oh!' said he, 'we do not want such books; we wish for nothing but the Scriptures, the pure word of God; human compositions may contain error, but the shastras are faultless.' He was accordingly supplied with portions of the Scriptures, which he apparently received with much satisfaction. *Note.*—It is painful to add, that there appeared in all this no satisfactory evidence that the man had any desire to obtain the *Christian Scriptures*, as such, or that he had any knowledge of these Scriptures. He probably only thought to turn the occasion to his own account, by displaying his own sanctity. As if he had said, 'I cannot stoop to read those books of earthly origin. I only deal in shastras, which come from the gods.' The vile legends of Krishna would, no doubt, have satisfied his most enlarged desire.

"I have frequently known Brahmuns, who wished to cavil and annoy me in the streets, refuse such books as I had with me, saying they should be happy to have books of a different kind. If I had only tracts, they would insist on having the Scriptures. If I had both these, they would desire some scientific treatise, some legendary tale, or even a *blank book*. It is greatly to be regretted that facts like the one above mentioned, have been stated to the public at home, prefaced by the assertion that 'a great change has taken place among the Brahmuns in reference to the manner in which they regard the Christian Scriptures,' and concluded with the inference that a spirit of general inquiry is abroad among this once bigoted race of people—that laying aside all inferior sources of acquiring a knowledge of the true way of salvation, they are, with honest and humble endeavors, now resolved to consult the law and the testimony for themselves. Would to God that it were so! But we are obliged to confess that no such blessed news has yet reached our ears, except as the winged messengers from America have wafted the glad sound over the trackless deep; and we have then, sometimes for the first time, heard of the extraordinary success of our labors.

"As an illustration of this, I may refer the reader to an article in the Christian Almanac, for 1836, headed 'The Travels and Labors of a Tract.' As I communicated, probably, all the facts from which that highly interesting account germinated, and as my name is still used in connection with it, I may be allowed to take it as an illustration of my present subject. It is there stated, that when I first visited the Chinese convicts in question, they were anxiously inquiring, 'What they should do to be saved?' that the next year they were found 'hoping in Christ,'—that they gave 'credible evidence of piety,'—and that 'they all learned a new language, (*the Mahratta*.')

"There is indeed a *coloring* given to the whole story, which the cause of truth neither requires nor allows.

"The simple facts of the case, as they occurred, and as they were reported by me, were, that during my first visit to Mahabulishwur Hills, I conversed, through an interpreter, with some Chinese convicts there—ascertained that several of them could read—that they had in their exile but one Chinese book, and that a tract which was given to one of them by Dr. Morrison; and I supplied them with more tracts. On my return to the Hills, the year following, five of these came to me, and requested to be baptized. Knowing they had nothing to lose by a profession of Christianity, but they *might* hope to be gainers by it, and having no other evidence of their conversion, except the simple fact of their requesting baptism, I gladly embraced the opportunity which the occasion afforded, to instruct them, but deferred their baptism. They requested to be taught the English or the Mahratta language. I advised them to commence the study of the latter; and either Mrs. Read or myself spent a portion of each day in teaching them. When we left the Hills, they had all learned the alphabet, and one or two had made some progress in the second lesson. I deposited a small sum of money to provide them with a Mahratta teacher, but he never discharged his duty. These persons have since been further instructed by Mr. Graves, but no one of them has been baptized, or given any good evidence of conversion.

"I have always regarded the case of these men an interesting one, and worthy to be mentioned. But when I saw it so exaggerated, so distorted, and every fact so *stretched* that I could scarcely recognise in it a feature of the original, I *regretted it exceedingly*. The cause of truth is injured by such perversion; and my reputation for sober and honest delineation of facts, is hazarded. The Christian Almanac must, in its turn, 'travel' to India, and who there will stand responsible to our brethren, the missionaries of other societies, and to the Christian public in that country, for the accuracy of the incidents here reported for facts?"

Bishop White.—We beg leave to unite with the Missionary in congratulating our presiding Bishop on entering the eighty-ninth year of his valuable and exemplary life. A learned and well-sustained dialogue on our last page, which may be ascribed to the Bishop, is a proof that he retains in his old age a good degree of the vigor and elasticity of youth. It ever gives us pleasure to read the filial tributes which are from time to time affectionately and justly yielded to the eminent virtues of this venerable patriarch, and not unfrequently have we been reminded by them of the eulogium passed on St. Epiphanius, (who died in the eighty-second or eighty-third year of his age,) by a younger brother in the Church. "He was," says St. Jerome, who personally knew him, "the father of all bishops, and a shining star among them; the pattern of primitive sanctity; the man of God of blessed memory; to whom the people used to flock in crowds, offering their little children for his blessing, kissing his feet, and catching the hem of his garments."

On Monday, the 4th instant, Bishop White completes his *eighty-eighth* year. Since our last record of his birthday, he has added another to the band of younger brethren whom his own hands have consecrated to the same apostolic office, which, since February 4, 1787, he has himself administered—the missionary bishop, Dr. Kemper. We rejoice to say, as we said then, that "his eye is still not dim, nor his natural force abated;" and to hope with the Christian Observer, "from the green vigor" of his accumulated years, that "the Church of which he is the patriarch, will not be speedily deprived of his much-loved and valued guidance." With the same respectable journal, we add our "congratulations that he has been permitted, in the providence of God, to live to see that beloved communion which he was the chief agent in raising from the dust, exalted to its present spiritual elevation. May the tent which he assisted to pitch in the wilderness, continue to lengthen its cords and to strengthen its stakes! May the vine which he aided in planting extend its roots, and shoot forth its branches, and bear much fruit for the healing of the nations!" "Truly," says Dr. Rudd, "has God been gracious unto our Zion, in that he hath prolonged the days of this father in the faith and Church of the Gospel. May his last hours be as happy and peaceful as his whole life has been useful!"

Family Bible.—The following remarks of Professor McVickar are worthy of serious attention, and deserve to be extensively circulated. They occur in the Professional Years of Bishop Hobart, after an account of the republication of the Family Bible of D'Oyly & Mant. By-the-bye, it is much to be regretted that this work of Bishop Hobart has not, as his biographer well observes, received its due meed of praise. It has been, however, for some time silently gaining friends among those who were at first most prejudiced against it, and we believe that an edition of it published in a cheap form, might be easily sold. The writer of the notice of Mr. Clark's "Walk about Zion," in a private letter to the editor, speaks of the entire change which has been wrought in his mind, with respect to this commentary, by a laborious examination of it, in the course of which the prejudices which he had imbibed against it were removed. Professor McVickar's suggestions are all excellent, but before his beau ideal can be realized, the members of our Church ought to be furnished with a cheap, popular commentary. The time has surely come, when the ministers of the Episcopal Church ought to be able to refer their people to a commentary of this description—such a one as an Episcopalian may consistently use—and not be compelled to commend them to the crudities of Adam Clarke, or the austerities of Thomas Scott. The labors of both these commentators, it is true, deserve to be mentioned with gratitude, and the cheap editions of them which have been published, have conferred invaluable benefit on the religious world. We need a commentary, however, equal to these in cheapness, and far better suited than either of them to the peculiar wants of our Church.

"Like all other services, which involve only industry and sound judgment, this labor of Bishop Hobart has never received its due meed of praise. It is not to be denied, however, that the field is yet open to improvement. Such a commentary as is needed, for the daily use of private Christians, is still among the 'desiderata' of practical theology. Would it were not so! for its influence to good would be incalculable—but what it should be is a task easier to conceive than to execute. It needs, for its performance, both plurality and unity—the minds of many, and the governing mind of one—it must have scholarship and yet be above it—giving the wheat without the chaff of human learning. It must be deep without being abstruse, and familiar without being commonplace. It must have variety of thought without opposition of sentiment, and uniformity of doctrine without tediousness of repetition; free, alike, from the mannerism of a single commentator and the distraction of many. It must gather its materials from a thousand sources, and yet cast them into one mould, and that mould bearing the impress of one master mind, and that mind itself moulded upon the living truths of the Gospel, imbued with its spirit, sanctified to its service, and devoting the unbroken energies of a life to this noblest of labors. Thus, and thus alone, with prayer to Him who enlightens, and trust to him who strengthens, may be built up, out of the materials which God hath given, in his word and his works, a spiritual temple to the glory of the Redeemer, and the salvation of the sinner; bringing aid to the learned, admonition to the thoughtless, and refutation to the infidel. But whence shall such a mighty work proceed? May we not hope, that among the riper fruits of our General Theological Seminary this will be one—the crowning debt of the Church to that noble institution to which it already owes so much. Learning, piety, and talent are already there. Its library, under the bounty of Churchmen, is rapidly growing to what is needful for such a task. What then is wanting, but some wise endowment that shall furnish to some fit mind the adequate means of learned leisure, and sole devotion to this great work—which, completed, would be the greatest human gift the learning of the Church to the laity could give, as well as the greatest the laity can from the Church receive.

Auxiliary Bible and Common Prayer-book Society.—We feel obliged to the editors of the Gospel Messenger, and the Southern Churchman, for their courtesy in transferring to their columns our statements in reference to the Bible and Prayer-book Society, and for the kind and appropriate remarks with which they have accompanied it. The former introduces our article to his readers with the following prefatory remarks:

'A CASE DEMANDING ACTION.

'The following article from the Churchman, has been read by us with very deep regret—a regret that we have feared we should be compelled to feel, and it is the more painful, from the knowledge we possess of the fact, that no day passes without some evidence of an increasing demand for the Book of Common Prayer. The fact is no less plain, that as the Prayer-book is more extensively circulated and read, the Church acquires more and more strength, gains a higher interest in the hearts of those who were once ignorant of her faith and worship, suffers less and less from the prejudices with which she has had to contend; and we have good reason to hope, through the power of the Holy Ghost, that the number is greatly increased of those who will adorn her in lives of renewed holiness, and devotion of soul.

'At this time, while we are anxiously looking for the extension of those streams now beginning to flow among the hills, and through the plains of the "great West," it would be a most serious calamity to have the hitherto efficient and most liberal society, mentioned below, stopped in the midst of its vastly useful labors. In answer to the question of our brother of the Churchman, "What is to be done?" we say, let every parish in the Diocese follow the course adopted in this city. On the arrival of the Churchman containing the intelligence, a layman started with a subscription, and in a few hours raised nearly $100. Let but the third part of the congregations in the Diocese take a similar course, and do *something*. The evil will soon be remedied, the hearts of the managers will be revived; they will not be compelled to say to the missionary who calls for the book of God, and its ever appropriate companion, "We have nothing for you—our fountain is dried up."

'Let something be done, and by all means, *do it at once.*'

And the editor of the Southern Churchman says:

'We copy with great regret from the Churchman, the following notice. While the Church is awake to the importance of missions, both at home and abroad, and is exerting herself in an unprecedented manner, that the knowledge of "Christ and the Church" may be extended throughout the earth, we cannot allow ourselves to think that an institution so important to that end, will be allowed to languish for want of the succor which it needs. Episcopalians might and ought to do a great deal more for the circulation of the Bible and the Prayer-book, than they are now doing. The New-York Society has, we believe, been the most effective institution of the kind, and we are indebted to it for a very large proportion of the issues of Prayer-books which have been made. We take pleasure in mentioning, as a very valuable and useful society, the Bishop White Prayer-book Society of Philadelphia. If the members of the Church could be prevailed upon well to sustain our local societies of this kind, they would through them support those larger institutions from which our supplies are drawn.'

The church at Utica has acted with the most cheering liberality and promptitude, and in such a manner as to entitle them to the grateful acknowledgment of the managers of the society, and of their fellow Churchmen in general. Is it too much to hope that this spirited example will be followed? Many of our parishes have been aided in their infancy by this society; will they not, in the time of its destitution, repay the debt, by enabling it to extend its fostering hand to other new and feeble parishes? And as the case, to use the emphatical words of the Messenger, is "a case demanding action," will not the larger and wealthier congregations deem the present a suitable occasion for the exercise of their liberality? If every congregation would do something, however little, the society might soon, and with ease, be enabled to extend its operations.

Sunday School Union.—The Rev. Mr. Cuming is expected to return soon to our city, and he ought to be gratefully welcomed. His labors during his absence in behalf of the Sunday School Union, have been unremitting, and eminently successful; the heavy debt which encumbered the Union being, by means of his exertions, in great part, if not entirely removed. The following acknowledgment, which we copy from a Nashville (Tennessee) paper, gives a bright example of the same spirit which cheered him at Baltimore, Charleston, Savannah, New-Orleans, and indeed throughout the whole of his tour.

"A Card.—The undersigned would do violence to his own feelings, were he not publicly to acknowledge the very handsome contribution made yesterday morning in the Episcopal church in this city, to the General Protestant Episcopal Sunday School Union. Owing to the unfavorable state of the weather and other causes, the congregation was *unusually* small, and yet the sum of *one hundred and ninety dollars* was contributed.

The undersigned cannot refrain from adding, that though he has realized much larger sums from other congregations, he believes the above may be considered the greatest amount yet received, *in proportion to the number of persons present*, when the appeal has been made He is happy also to state, that additions have since been made to the above sum, raising it to upward of two hundred dollars. He begs all the generous donors to accept his most cordial thanks for this expression of the interest they take in the important institution in whose behalf he has been deputed to visit the different parishes belonging to our Church. May their children derive from it all the benefits it is designed to confer, and be prepared, with themselves, to partake of that *fulness of joy* prepared for those who here serve, fear, and love Him.

F. H. Cuming,
Secretary Gen. Prot. Episc. S. S. Union.
Nashville, Monday, March 14, 1836."

Walk about Zion.—We insert the following notice of this work with entire willingness. The book is calculated to interest a numerous class of readers, and awaken or increase in them an attachment to the Church, and on this ground we rest our recommendation of it. Somewhat there is in it that is not to our mind, and much that is not to our taste; it always gives us pleasure, however, to remember that the Church allows scope on many points for differences of opinion, and that God promotes the common cause by means of diversities of gifts. To those who have not read the "Walk about Zion," we would recommend it as a popular work, containing much information respecting the Church, conveyed in a great measure in the form of narrative or anecdote, and especially adapted to make the Church favorably known to the piously-disposed without her pale.

"It is a subject of congratulation to Episcopalians that a writer of such peculiar qualifications as the author of the Pastor's Testimony, should have undertaken to illustrate the discipline and worship of our Church; for such is the subject of the 'Walk about Zion.' This work has now been before the public sufficiently long to ascertain the estimation in which it is held. The notices of it by various of our own periodicals, and those of other denominations, are favorable; and we may venture the opinion that whoever will peruse it, with the recollection of the line,

'In every work regard the writer's end,'

will rise from it not disappointed by the knowledge of its being from the pen of the author of the Pastor's Testimony. As an example of public opinion, we may instance a periodical of another denomination published at Boston, which speaks of it as 'written in a pleasing style, and in a good spirit, and *well calculated to make Episcopalians;*' and adds that 'Baptists will not relish it much, as it goes for *every jot and tittle of the Prayer-book.*'

As the new edition of this work, in the stereotype form, is announced, it seems to be due to the Church to bring into more extensive notice and circulation a work which has already proved itself to be a most important auxiliary to the Churchman, as well as a pleasing and useful companion to the Christian. Such a notice the writer has been looking for from a far abler pen; but in the absence of that, let the preceding remarks, (with some further notice of the contents and subject-matter of the work,) serve as a substitute."

Societies.—The rage of our countrymen for religious societies is sometimes matter of merriment abroad. A foreign paper tells us of a society organized by the ladies of a church at Boston, to be called "The Anti-Young-men-standing-at-the-church-door Society."

The Mission to Persia.—To those interested in the cause of missions, it has been a source of great satisfaction to observe the increasing zeal and attention manifested by the Church, in extending the glad tidings of salvation to those who are perishing for lack of knowledge. The proposed establishment of a mission to Persia, a field almost entirely unexplored, (if we except the brilliant though short career of the much-lamented Martyn,) seems to have aroused yet further the energies of Christians on the behalf of so important a cause.

The arrival of the Rev. Mr. Southgate in this city, previous to his embarking for that country, has been looked forward to for some time with much interest. The causes which have retarded this visit, have not been of an ordinary nature; and whilst they have called forth the deepest sympathy of his friends, we cannot but look upon such trials, and at such a season, as peculiarly designating that gracious exercise of faith, by which our heavenly Father is pleased to distinguish his favored servants.

On Sunday evening the farewell meeting of Mr. Southgate was held in the Church of the Ascension, upon which occasion the Rt. Reverend the Bishop of New-York presided. The church was exceedingly well attended, and a general interest, most gratifying to witness, seemed to pervade all present. We have seldom had the satisfaction of attending a meeting so full of interest—in which so many well-digested observations, and so much fervent zeal, and quiet, sober-minded piety were manifested.

After the usual services of the Church, the objects of the meeting were briefly stated by the Right Reverend Chairman, when Dr. Milnor, as Secretary and General Agent of the Committee on Foreign Missions, proceeded to deliver the written instructions of the Board to Mr. Southgate.

We cannot express too highly our admiration of this address, which was in every respect well digested and arranged, forcible and clear in its language; and the advice contained in it was calculated to produce a powerful effect upon the minds of all present.

We hope that this document will speedily be published, as we feel sure that it will not only afford pleasure and satisfaction to many, but prove likewise an instrument of much usefulness to others. A very impressive address was delivered by Mr. Southgate, though laboring at the time under severe indisposition; and the meeting was closed by a few remarks from Dr. Eastburn, in which he urged, with that energy of truth by which his style is distinguished, the necessity of spirited exertion on the behalf of missions, showing that we should look upon it, not merely as a duty, but esteem it as a high privilege to be permitted to do any thing for the glory of God, who could entirely dispense with our feeble efforts, but is pleased, out of his goodness, to employ us as the channels through which his blessings shall flow to others. A collection was taken up, which amounted to upward of two thousand dollars.

We cannot refrain from taking advantage of the opportunity which the present occasion affords, to make a few remarks on the duty of Christian charity, applicable alike to the cause of missions, and to every other cause in which the temporal and spiritual welfare of our fellow-men is concerned. We are in the habit of greatly admiring (and justly too) that small band of noble-minded men, who, not counting their lives dear to themselves, embark their all in the one great object of saving immortal souls. But whilst the language of praise is on our lips, how seldom does the conviction come home to our own hearts, that whilst these men are doing so much, we are doing so little, and that whilst they deny themselves every thing, we deny ourselves scarcely any thing. Does it necessarily follow, that because we cannot go forth to preach the Gospel, and because the plain path of duty confines us to our homes, to our professions, and to the refinements of civilized life, we are therefore exempt from taking up our cross, and following Christ in the narrow path of self-denial? Surely not. Did they who call themselves Christians act upon this principle, how much more would be done for the glory of God! If, instead of merely giving a portion of the superfluity of their wealth, they were to exercise a system of careful self-denial and economy, lopping off with an unsparing hand all unnecessary branches of expenditure and personal gratification, how much would the streams of their charity be swelled! They who never give but out of their abundance—who never feel the want of what they give—who never deny themselves in small things, that they may give more—have not yet tasted the true sweetness of charity, and have never known the exquisite pleasure and luxury which doing good on such terms is capable of affording.

Let then the Christian put it to his own conscience, why so much zeal and self-denial are to be manifested by the missionary, and so little by him: has not the same precious blood been shed for him? and that most powerful of all motives, *the constraining love of* Christ, should it not equally operate upon him, and produce the same effect, viz. an entire extinction of selfishness, and a complete devotion of the whole man to the service of his Redeemer?

This may be done as effectually without quitting the ordinary occupations and pursuits of life, as in the career of a missionary; but it must be done by a close discipline of self-denial, which when steadily practised, will oftentimes render a layman an instrument of the same extensive usefulness as the minister of the Gospel, or a missionary of the Cross.—*Communicated.*

The following is the letter from the presiding Bishop, to which the annexed note and answer refer:

From the Protestant Episcopalian.

EPISCOPAL ACTION.

Letter to a Friend.

"*March* 21, 1836.

Dear Sir,—You have requested my opinion on the question which has arisen of the second section of the first canon of the last General Convention, whether it require the assembling of the majority of the bishops. There are no words exacting this, and therefore on the maxim of latitude presumed where restraint cannot be shown, nothing hinders a bishop's giving of his vote in his individual character.

There is alleged, as having a bearing on the subject, the fifty-third canon of 1832, which is evidently intended of associated bodies. But no institution of our Church recognises the bishops in an associate capacity, otherwise than as one of two houses in General Convention. It is the same with the English bishops; who are not, however, in their aggregate capacity, in a severance from the Convocation. I am much mistaken, if they would not have incurred a 'premunire,' had they acted in an aggregate character, and not individually, when they gave a gracious answer to the application of our Church for the episcopacy.

The contrary construction to that given, would seem to require the assembling of the Standing Committees.

My opinion is strengthened by the consideration of the immensity of trouble which the Convention must be otherwise supposed to have thrown on the bishops. The presiding bishop must issue a summons for their attending on a certain day. Perhaps, from necessity, the day may have been at a season the most unsuitable for travel. Or it may be when a considerable proportion of them are on visitation in their dioceses. Who can tell how many calls may be issued, without any other effect than inconvenience and expense to those who shall assemble under an incapacity of acting?

It has been unpleasant to me to remark a tendency to create occasions of bringing the bishops from the proper duties of their dioceses; which seems to me to threaten much evil to the churches.

I remain your affectionate brother,
Wm. White."

"*New-York, April* 6, 1836.

"Rt. Rev. and Dear Sir,—I have just read in the Protestant Episcopalian for April, a letter from the venerable the presiding Bishop, touching 'the question which has arisen of the second section of the first canon of the last General Convention, whether it require the assembling of the majority of the bishops.' I should be glad to receive an expression of your opinion as to the bearing which the construction given by Bishop White may have upon the pending case of the Diocese of Michigan.

Very respectfully yours,
——— ———."

Rt. Rev. Bp. B. T. Onderdonk.

April 6, 1836.

Dear Sir,—In reference to a letter from our venerated presiding Bishop, published in the Protestant Episcopalian for this month, you ask whether I think that the opinion therein expressed can have operation on the now pending question relative to the Diocese of Michigan. I reply, without any hesitation, that I do not see how it can with any propriety. The writer, with his characteristic kindness and courtesy toward his junior brethren in the episcopacy, has confined his remarks entirely to the abstract question of the requisition of the canon of 1835, and leaves the particular case, now before the Church, to the peculiar attitude in which, by the past action of this revered prelate, and the co-operating action of his brethren, it has been placed.

Whatever mode of election might come within the requisitions of the canon, the presiding Bishop, acting in the spirit in which he is ever wont to act, waived the right of proceeding on his own interpretation of it, and kindly invited his brethren to meet him, to go into the desired election, if a majority of them met, and saw fit to do so; or to advise him as to his further procedure, should a majority not appear. The latter was the case. The assembled bishops, by the voice of a majority, advised the calling of another meeting of the bishops at the period of the year in which the Trustees of the Theological Seminary, the Board of Missions of our Church, and the Directors of our Sunday School Union, of all which bodies the bishops are ex-officio members, hold their annual meetings; and the postponement of all further proceedings until then. The presiding Bishop accepted the advice, and has called the meeting. Here, then, the matter rests, as far as Michigan is concerned; not that the canon required this course, but because, by a mutual understanding between the presiding Bishop and the junior brethren, whose advice he was pleased to ask, and condescended to take, this course has been adopted.

The case of Michigan, then, is separated from all connection with the general bearing of the first canon of 1835, as it respects the mode of operation under the canon, and with any bearing on the proper interpretation of that canon which may be deemed to be found in the fifty-third of 1832. That case has been referred by the presiding Bishop for settlement to the meeting of bishops in June; at which, undoubtedly, the most reverent regard will be had to the opinions of that distinguished prelate touching the proper future action under the canon of '35.

Yours, very truly,
Benjamin T. Onderdonk.

Classical Instruction.—We beg to call attention to the advertisement under this head, in another column. The applicant is one in whom, we believe, entire confidence may be placed; and, in addition to the usual qualifications, possesses a very intimate acquaintance with the Greek language, and a happy talent of instruction in it. We understand that he has successfully taught classes of ladies in the Greek of the New Testament, and would cheerfully recommend him to others who are disposed to make a similar effort.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN THIS CITY AND BROOKLYN.

First Sunday after Easter, April 10, St. Stephen's Church.

Second Sunday after Easter, April 17, French Church Du St. Esprit.

Third Sunday after Easter, April 24, St. John's Church, Brooklyn.

Fifth Sunday after Easter, May 8, St. George's Church.

Bishop Onderdonk proposes making a visitation of a portion of the Diocese in May and June as follows:—

Tuesday, May 10, Schenectady; 11, Florida; Ascension Day, 12, Johnstown; Saturday, 14, German Flats.

Sunday after Ascension, May 15, Utica, institution A. M., confirmation P. M.; 16, Fairfield; 17, Norway; 18, Holland Patent; 19, Oriskany; 20, Rome; 21, New-Hartford.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse.

Trinity Sunday, May 29, Geddes; 30. Onondaga, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, four P. M.; 4, Norwich, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, consecration A. M., confirmation P. M.; 7, do., ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, consecration A. M., confirmation P. M.; Festival of St. Barnabas the Apostle, 11, New-Berlin.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Thursday, 16, Rensselaerville, Albany county, ordination A. M., confirmation P. M.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

Clerical Changes.—The Rev. Alexander Fraser, missionary at North Salem, Westchester county, and Patterson, Putnam county, in this Diocese, has been appointed missionary in the employ of the New-York Protestant Episcopal City Mission Society, to have charge of the Mission Church of the Holy Evangelists, and has accepted the appointment.

The Rev. John H. Rouse has resigned the rectorship of Grace Church, Hamden, and accepted a call to Christ Church, Bethany, Connecticut.

Confirmation.—On Monday afternoon, (21st ult.,) Bishop White confirmed fifty persons in Christ Church; *seven* of these were from St. Peter's Church, and *seven* from St. James', and the remainder, *thirty-six*, belonged to Christ Church. The number confirmed—their manifest devotion and deep feeling—the crowd bending from the galleries, and filling completely all the pews from which the least view of the chancel could be had—the venerable appearance, the slow steps, and almost tremulous voice of the Bishop—all gave more than usual interest to the administration of an ordinance always one of the most affecting in our Church; and we may add, too, one which places the pastor under the highest responsibilities, in the preparation of his candidates. May these responsibilities, in every case be rightly felt and sustained!

Bishop White completes on Monday his eighty-eighth year; yet before this paper is issued, he will have held another confirmation, and lectures or preaches every morning this week, and on Monday and Tuesday of next week.—*Episcopal Recorder.*

The press given by friends in Boston having been received and set up, the next number of the Advocate will be printed at the Theological Seminary. Our first volume is now complete. More than two hundred copies of each number have been reserved for those who wish to obtain the Advocate entire from the commencement, and may be obtained on application to the Editor at the Seminary.

Church Advocate.

NOTICE.

A meeting of the Board of Managers of the New-York Protestant Episcopal Sunday School Society will be held in the Sunday school-room of St. John's Chapel, on Wednesday evening next, the 13th instant, at half-past seven o'clock. Clergymen, superintendents, delegates, and all members of the Board are invited to attend without further notice.

Theron Wilber, *Secretary.*

NOTICE.

Trinity Church, Brooklyn, L. I., situated on Clinton Avenue, near the railroad, being now completed, will, by Divine permission, be consecrated to the service of Almighty God, by the Bishop of the Diocese, on Friday, the 15th instant. Service to commence at eleven o'clock, A. M. The clergy of this city, and friends of the Church, are invited to attend.

N. B. Should the weather be unfavorable, it will take place the first fair day.

OBITUARY.

For the Churchman.

Died, in this city, on the 11th ult., Mr. Joseph Howland, in the 86th year of his age.

When the good man departs this world, it is proper to hold up the picture of his life, not for panegyric, but for imitation.

This venerable Christian, who has descended to the tomb in a ripe old age, received from the bountiful Giver of good many blessings for which his heart was grateful. He possessed a constitution so vigorous, as to carry him into the vale of life far beyond most of his contemporaries, and was endowed with spirits of mind so elastic, that the infirmities of age could not depress them. He was blest for no less than sixty-four years, with the affectionate and devoted attentions of his truly Christian consort, whose confident faith has, in this bereavement, given the most touching exhibition of its sustaining power. He had shared with her the happiness of living to behold a numerous offspring, even to the fourth generation—many of them honored, and all respected in the world. And now, like one of the patriarchs of old, he hath been gathered to his fathers, leaving, as a rich legacy for his descendants, the memory of his many virtues, and the consolation of knowing that he hath gone to his reward.

Mr. Howland was nurtured during that eventful period of our country's history, which awakened every slumbering energy, and aroused a self-sacrificing spirit, which is yet the distinguishing characteristic of the few survivors of revolutionary times. His character was formed accordingly, displaying an honesty of purpose, a disregard of self, and an activity and energy in whatever he undertook, which could not be subdued. Engaged for many years in most extensive commercial pursuits, he maintained a reputation for strict integrity, which the breath of slander could not sully. He was keenly alive to every act of injustice or oppression, ever ready to befriend the friendless, and protect the injured—warm in his friendship, yet kind and gentle to all.

As a member of the Church of Christ, he was faithful, yet humble, modest, and conscientious. There was with him no ostentatious display of piety; it was the silent yet steady glow which was evinced more by actions than professions. His constant attendance upon the public worship of Almighty God, the solemnity and fervor with which he joined in the church service, and the humble and docile spirit with which he gave heed to the instructions of his pastor, have often attracted the notice, and increased the veneration and love of the writer. As a lay-officer of the Church, none could be more attentive to her interests. In spite of his increasing infirmities, the promptitude and energy with which he engaged in every such duty, served as a silent reproof to those younger, yet more backward than himself.

Christian zeal and energy, yet tempered with discretion—ardor and enthusiasm without fanaticism—a living faith exhibited in deeds of piety and benevolence, marked the temper of this aged servant of Christ, and must long endear his memory to the hearts of all who knew him. After a long life of piety and virtue, he hath gone to his repose in the grave, there awaiting a joyful resurrection, through that which formed the only ground of his hope and trust, the mercies of his God, and the merits of his Redeemer.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 2d instant:

"Offerings" of St. Clement's Church, New-York, for the month of March, for the church at Locust Grove, Washington, N. C., subject to the order of Henry Hoffman, Esq., by the hands of the Rev. Mr. Bayard, $10 00—"Offerings" of St. Clement's Church Sunday school for March, by the same hands, 3 00—From the family mite box, monthly contribution, 3 55—"Offerings" of the Church, from St. John's Church, Bridgeport, Conn., for the last three months, by the hands of Swords, Stanford & Co., for general purposes, 47 48—Ascension Church, in redemption of a pledge given 25th October last, 5 00—Collected by Noah Talcott, Esq., from a few individuals belonging to St. Clement's Church, New-York, who felt interested for the church at Locust Grove, N. C., as follows, viz. From a friend to this cause, 5 00; Cash, 5 00; J. E. Bettner, 5 00; E. A. Rhodes, 5 00; John S. Bryan, 5 00; John H. Haughlin, 5 00, all by the hands of the Rev. Lewis P. Bayard—By the hands of the secretary of the committee for domestic missions, from Mr. Wm. L. Richards, Granville, Ohio, (his annual subscription,) 5 00; and from the Missionary Society of St. Luke's Church in that place, 5 00, both for general purposes.

Total amount, $109 03

The Treasurer has received from the Rev. Benjamin Dorr, Secretary and General Agent of the Domestic Committee, in a letter dated Mobile, 22d March, the following contributions, viz.

Collection in Christ Church, Savannah, Georgia, after a sermon by the Rev. Mr. Dorr, $232 00—From the Female Missionary Association of said church, 62 00—Annual subscription of Miss W. and Miss R. Smith, of Philadelphia, 6 00.

Total amount, $300 00

Contributions received by the General Agent in the parish of Trinity Church, Columbia, S. C., for domestic missions, viz.

Rev. Peter J. Shand, 50 00; R. W. Barnwell, Esq., President of the South-Carolina College, 100 00; Rev. Professor Elliott, 100 00; Miss A. Barnwell, 20 00; Major Thomas Taylor, 20 00; several other subscriptions, amounting in all to 65 00.

Amount of the whole, $804 03

The Treasurer has likewise received from Mr. Dorr, a bill of exchange for $2067 09, contributed by Christ Church, Mobile, for the support of missions within the Diocese of Alabama. The contributions were $2025 75, two per cent. added, makes the amount $2067 09.

James Swords, *Treasurer.*

April 6, 1836.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received—

As the offerings of the Sunday school children of Trinity Church, Utica, for the education of children in Greece, under the direction of Mr. and Mrs. Hill, $13 00—By the hands of Wm. H. Townsend, Esq., Treasurer of the Young Men's Auxiliary Education and Missionary Society, being the first payment toward the support of a mission to Africa, undertaken by that Society, 200 00—By the hands of the Rev. Dr. Eastburn, being the amount collected in the Church of the Ascension, after the inspiring addresses and services in that church on the evening of Easter-Day, in cash, 428 62; in subsequent donations from members of that church, 113 00; in various pledges, 1510 00; making the total collection, 2051 62.

Of the pledges above referred to, there have been received by the treasurer several sums, which will be acknowledged in the succeeding notices of the committee.

By the hands of the Rev. Secretary and General Agent, from the Rev. Horatio Potter, the offerings of the Sunday school scholars of St. Peter's Church, Albany, to be appropriated toward the support of Mr. Hill's school at Athens, $65 00—By the hands of the Rev. Dr. Cutler, from Miss H. S., of St. Ann's Church, Brooklyn, for the Persian Mission, 5 00—By the hands of the Rev. James D. Carder, from a friend in Granville, Ohio, for the China mission, 3 00.

Amount of the whole, $2337 62

Henry Cary, *Treasurer.*

New-York, April 7, 1836.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

From Mrs. Sarah Williams, by the hands of the Rev. Dr. Turner, being the second donation, $100 00.

On part of committee,
John McVickar.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Special Agent of the General Protestant Episcopal Sunday School Union, to collect funds, &c., acknowledges the receipt of the following sums:

From Christ Church, Nashville, Tennessee, $200 25—From Christ Church, Louisville, Kentucky, 301 25.

Total, $501 50

F. H. Cuming, Special Agent, &c.

April 5, 1836.

The subscriber as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of a donation of Thirty Dollars, through Miss Anna B. Shaw, being an offering of the teachers of the Female Sunday School Society of St. Peter's Church, Philadelphia.

Floyd Smith, 46 Lumber-street.

April 6, 1836.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

The Treasurer of the Prot. Episc. S. S. Society, acknowledges the receipt of the following sums since his last acknowledgment, viz.

From Sunday school of St. Thomas' Church, $50 00—From the Christian Benevolence Society of St. Stephen's Church, 25 00—From two ladies of St. Paul's Church, by Mr. Wilber, 4 00.

Total amount, $79 00

April 5, 1836. E. Wenman, *Treasurer.*

CHURCH OF THE NATIVITY.

The subscriber gratefully acknowledges the receipt of the following donations to be applied to the relief of the church:

From J. A. Perry, $25 00—From Mrs. C. ——, 3 00—From an anonymous friend, through Mrs. C. ——, 5 00.

Total amount, $33 00

W. F. Walker, 287 Third-street.

April 6, 1836.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 7th, from the following persons, viz.

Stephen Jewell—Rev. C. Smith—Rev. A. H. Crosby, *with remit.*—Rev. G. W. Coit—Rev. Charles Dresser, *with remit.*—A. E. Miller—W. L. Marbury, *with remit.*—John Claxton, *with remit.*—E. P. Wadham, *with remit.*—Postmaster, Windham, Conn.—Adams & Torrey—Rt. Rev. Bp. Ives—Wm. Marshall & Co.—Samuel C. Nichols—G. T. Taylor—Rev. A. C. Treadway, *with remit.*—H. & E. Phinney—J. H. Williams—Hotchkiss & Co.—Rev. J. H. Rouse—Schuyler Crippen, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. F. H. Cuming, 2—Rev. George Weller, D. D.—John C. Pechin—Venerable Archdeacon Dealty, of Calcutta—Rev. T. R. Bennell—Miss A. B. Shaw, *with remit.*

PEW FOR SALE.

Pew No. 39, on the ground floor of Christ Church, Anthony-street for sale—a desirable situation. For further particulars, inquire of W. B. Windle, 56 Maiden-lane.

CLASSICAL INSTRUCTION.

A gentleman who has had experience in the business of instruction for the last four years, and who can give the best references for character and qualifications, wishes to employ a portion of his time in teaching in this city. He would engage in a family or public institution, prepare young gentlemen privately for college, qualify them for admission into the advanced classes, or assist them in their studies. Address "D. S." at the office of the Churchman, 46 Lumber-street.

A NEW WORK!

Just received from Nashville, Tenn., a quantity of a new work, entitled "Two Letters in reply to certain publications of the Rev. Dr. Samuel Miller, Professor &c. of the Presbyterian Theological Seminary at Princeton, N. J. By George Weller, D. D., Rector of Christ Church, Nashville, Tennessee." And for sale, wholesale and retail, at the New-York Prot. Episc. Press, 46 Lumber-street.

For the Churchman.

Jonah's Gourd.

Jonah, with wounded pride sore grieved,
Being vex'd even to death,
When Nineveh (God's word received)
Deeply repented and believed,
Thus in his anger saith—
"I knew, O Lord, thy mercy kind
The Ninevites might haply find,
This fear restrain'd my breath;
Therefore I fled to Tarshish, nay,
O Lord, *now* take my life away."

The angry prophet straight withdrew
From Nineveh the while,
And built a booth, till time might show
That city's fate; when lo! there grew
(His sorrows to beguile)
A pleasant gourd, whose verdant shade
Jonah with rising joy survey'd.

But God, who caused the plant to spring
With rapid stem and shoot,
Now sent a little worm to sting
With death its tender root;
Thus, when the morning sun arose,
The prophet's wond'ring eye
Beheld each glittering beam disclose
The bower all sear'd and dry;
Then blew the parching east wind's blast,
With paralyzing power;
The scorching sun its fierce rays cast,
In this distressing hour:
Till faint beneath the burning sky,
He pray'd in bitterness to die.

Then spake the Lord, "Wouldst thou fain spare
This offspring of a day,
That grew without thy skill or care,
Without it pass'd away;
And should not I, when thousands pray,
With deep repentant cry,
Turning each from his evil way,
Prostrate in sackcloth lie.—
Should not the Merciful and Just,
Spare these repenting in the dust?"

* * * * * *

Perhaps *we* scorn the prophet's *joy*,
And think his *grief* but small,
That thus a *gourd* his thoughts employ,—
His source for comfort all,
To sit beneath its shadowy screen,
Enjoying its refreshing green:
As *if* what grew in *one* short night
The *next* succeeding might not *blight!*

But art thou wiser? does *no* gourd,
As *fair* and *frail* as his,
To *thee* the spring of joy afford
With hope of future bliss?
Art thou in health and beauty's bloom,
With friends beloved? then *fear*,
Soon may their dwelling be a *tomb*,
Thy own *young* death be near.

Does fame enchant the ambitious mind,
Or glory's dreams allure,
In wealth a solace would it find,
The ills of life to cure?
The breath of calumny can blight
Thy name and honor in a night;
Wealth as on eagles' wings be fled,
And penury bow the drooping head.

When anguish fills the lab'ring breast,
The fainting soul may cry,
With dark despondency oppress'd,
'T is better far to die;
But in that hour of grief and wo,
As spake the Lord to Jonah, lo!
Then, may he softly hear
A still voice speak within his soul,
Jesus, thy sorrows can console!
His love thy path can cheer.

Lists he? celestial *peace* shall be
His portion through eternity;
Then will he bless that chast'ning rod,
That call'd his heart from earth to God.

M. A. W.

From the Barbadian.

DAVID SAUNDERS, THE ORIGINAL OF THE SHEPHERD OF SALISBURY PLAIN.

Many of our readers are acquainted with that beautiful tract, The Shepherd of Salisbury Plain. The substance of this narrative is a correct account of David Saunders, of West Lavington, who died about the period of its publication. The conversation represented as passing between the shepherd and a Mr. Johnson, really took place with Dr. Stonehouse, a neighboring clergyman, who afterward befriended the shepherd on many occasions.

Dr. Stonehouse, who was on a journey, and somewhat fearful from the appearance of the sky that rain was at no great distance, accosted the shepherd with asking what sort of weather he thought it would be on the morrow? "It will be such weather as pleases me," answered the shepherd. Though the answer was delivered in the mildest and civilest tone that could be imagined, Dr. S. thought the words themselves rather rude and surly, and asked him how that could be? "Because," replied the shepherd, "it will be such weather as shall please God, and whatever pleases him always pleases me."

Dr. S. was quite satisfied with this reply, and entered into conversation with the shepherd in the following manner:—"Yours is a troublesome life, honest friend," said he. "To be sure, Sir," replied the shepherd, "'t is not a very lazy life; but 't is not near so toilsome as that which my great Master led for my sake, and he had every state and condition of life at his choice, and chose a hard one, while I only submit to the lot that is appointed me." "You are exposed to great cold and heat," said the gentleman. "True, Sir," said the shepherd; "but then I am not exposed to great temptations; and so, throwing one thing against another, God is pleased to contrive to make things more equal than we, poor, ignorant, short-sighted creatures are apt to think. David was happier when he kept his father's sheep on such a plain as this, and singing some of his own psalms, perhaps, than ever he was when he became king of Israel and Judah. And, I dare say we should never have had some of the most beautiful texts in all those fine psalms, if he had not been a shepherd, which enabled him to make so many fine comparisons and similitudes, as one may say, from a country life, flocks of sheep, hills and valleys, and fountains of water."

"You think, then," said the gentleman, "that a laborious life is a happy one?"

"I do, Sir, and more especially so, as it exposes a man to fewer sins. If King Saul had continued a poor laborious man to the end of his days, he might have lived happy and honest, and died a natural death in his bed at last; which you know, Sir, was more than he did. But I speak with reverence, for it was Divine Providence overruled all that, you know, Sir, and I do not presume to make comparisons. Besides, Sir, my employment has been particularly honored. Moses was a shepherd in the plains of Midian. It was to shepherds, keeping their flocks by night, that the angels appeared in Bethlehem to tell the best news—the gladdest tidings that were ever revealed to poor sinful men; often and often has the thought warmed my poor heart in the coldest night, and filled me with more joy and thankfulness than the best supper could have done."

A few additional particulars respecting David Saunders may be acceptable to our readers.

God blessed him with an excellent wife and numerous offspring; he had sixteen children, and twelve of them at one time were "like olive branches round his table." It is not to be supposed that a poor shepherd, with such a family, could be without difficulties, especially as his wife suffered much from sickness; but she was a most pious, notable woman; and all the children were brought up in early habits of industry. When trouble used to prey upon her spirits, her constant method was to repair, with cries and tears, to her husband's large Bible, which he used to keep in the thatch of his cottage, and there, as her daughter has since related, she always found something to comfort or support her under her afflictions.

Her husband, good man, fled to the same resource in all his trials: his wages were but 6*s*. 3*d*. per week, out of which he was sometimes obliged to pay a boy for assistance; but when times of peculiar necessity occurred, God always raised him up a friend. Dr. (afterward Sir James) Stonehouse repeatedly assisted him; and sometimes his good neighbors, in humbler life, united to supply his wants. In one of his letters, in his old age, he thus writes, with much Christian simplicity, "As for my part, I am but very poorly in body, having very sore legs, and cannot perform the business of my flock without help. As to the things of this world, I have but little share, having my little cot to pray and praise God in, and a bed to rest on; so I have just as much of this world as I desire. But my garment is worn out, and some of my Christian friends think they must put their mites together and buy me one, or else I shall not be able to endure the cold in the winter; so I can say, Good is the Lord! He is still fulfilling his promise, 'I will never leave thee, nor forsake thee.'"

About a year before his death the loss of sight totally incapacitated him for his pastoral office, (as it may be called,) but the neighboring farmers invited him to visit them for a month together. It had been his constant prayer that the Lord would not let him long struggle with death, or lie long ill, so as to be troublesome to his friends; and the Lord granted his request.

Being on a visit to one of his friends at Wyke, the aged saint united, as usual, with the family in prayer; and was afterward heard to pray with extraordinary fervency in his own room. He slept with the son of his kind host, and after he was in bed began to open to him the things of God, and talked to him of the blessed Jesus till he fell asleep—to wake no more till the resurrection of the just; for in the morning he was found dead. At the joint expense of his friends, and as a mark of their particular respect, his remains were conveyed to his own parish, where they were interred with more than usual solemnity, about the middle of September, 1796, in the eightieth year of his age. Thus was he, as a shock of corn fully ripe, gathered into the garden of the Lord.

From the Protestant Episcopalian.

OBSTA PRINCIPIIS.

Dialogue between a Protestant and a Roman Catholic, concerning the name of the Church of the latter.

Prot. Independently of what I conceive to be the anti-evangelical doctrines of your communion, it is matter of surprise to me that every sincere inquirer does not perceive a refutation of them in the name assumed of Roman Catholic. In reference to the term, "Catholic," what authority have you for the applying of it exclusively to your Church?

R. C. We have inherited it through a succession of ages.

Prot. That is true, but not from the beginning. You will not plead that it is found in Scripture. When it came into use, it was not until some ages after the apostolic times. The word was properly introduced, to distinguish a believer in what was held by the great body of Christian people, from sects not owned by them as Christians: such as the Ebionites, the Docetæ, the Marcionites, and others. It was without the adjunct of "Roman;" which came in many ages afterward, in an appropriation of it exclusively to the papacy. There is incongruity and contradiction in the juncture of the two words, of which one of them expresses universality and the other individuality.

R. C. Does not your Church adopt the term "Catholic" in her recital of the Apostles' Creed?

Prot. She does, but not with the addition of "Roman." The distinction is often lost sight of in ordinary conversation; but ought to be regarded by all who are not of your communion, You acknowledge the name in full. Accordingly, I always describe you by it; being aware that there are important differences within your pale, in which one of the parties rejects the name of Papist, as implying a power in the Pope beyond what they allow. Accordingly, I avoid the use of the term as uncourteous, and as liable to the charge of railing accusation.*

R. C. Do not you Protestants bring yourselves into the predicament of heretical sects mentioned by you? the name having a particular application, like the names of the Ebionites, and other heretical sects.

Prot. No. The origin of the term "Protestant" was for the contradiction of doctrines obtruded on the Church, long after the beginning of the Christian era. It was not intended in contradiction of any doctrine held in all times by the body of Christian people. But your misapplication of the term "Catholic," and the associating of it with the word "Roman," are not my only objections to the name. The words, "The Church of Rome," are of equivocal use even among yourselves, and have undergone a material change since the early use of them.

R. C. What is the change to which you refer?

Prot. In your books and in your conversation, you include under the term the whole mass of Christian population, in all the various parts of the earth, agreeing with and acknowledged by the Roman bishop. This was not the sense in which the term was used in the apostolic times, nor for some hundreds of years afterward. When St. Paul wrote his Epistle to the Romans there was such a church; but there was also the Church of Corinth, that of Ephesus, that of Philippi, and others noticed in the New Testament. They are never combined under the name in question. If we descend below the records of Scripture, there is no document so respectable as the Epistle of St. Clement. It was written by him in the name of the Church of Rome, to the Church of Corinth, without any indication of authority in the former to extend her jurisdiction over the latter; much less, of the one being comprehended in the other. Passing over many instances to the same effect, I will descend to the council in which there is the earliest notice of privileges granted to the Church of Rome, beyond her local limits. This was the Council of Nice, which extended the jurisdiction of that Church over the churches of the west; vesting the like in those of Antioch and Alexandria over their respective districts in the east: the said three metropolitan sees being in an equality as to that particular. Not many years after there was held the Council of Sardica, in which the Church of Constantinople was elevated to the same rank. This, at the time of the former council, was the small city of Byzantium; but having became the seat of the imperial residence, and much increased in population and in splendor, there was thought a fitness in placing its Church next in order to that of Rome. This shows the principle on which there rested the pre-eminences of those four sees. It was the comparative weight of them, severally, in the concerns of the empire.

R. C. Why should we hesitate to add the name of "Roman," when so early a writer as St. Irenæus has decided that to the tradition of the Church of Rome recourse should be had by all?

Prot. I do not wonder that there should be enlisted so early a father in your cause. But never was a passage more misrepresented. Some of the editors of his work, aware of the irrelevancy of the passage, have undertaken to improve it, by substituting "every where," (ubique,) for "on all sides," (undique,) meaning, in the parts of Christendom adjacent to the city of Rome, wherein were the Valentinian heretics, to whom the sentiment was opposed. Even at a much later period, when the churches in the west were subjected to the superintendence of the Church of Rome, it was no more than what was stated to have been possessed by the Church of Antioch and that of Alexandria; to which was afterward added the Church of Constantinople, in their respective spheres.

Concerning Irenæus, there is the acknowledged fact, that although observing Easter according to the tradition of the Church of Rome, he sharply rebuked Victor, the Bishop of that city, for his endeavors to compel the eastern churches to surrender to it what they conceived to be their contrary tradition. This fact shows that Irenæus had a clear idea of the difference between "on all sides," (undique) as appropriate to the vicinity of the Roman Church, and "every where," (ubique,) as extending to Christendom at large.

R. C. You put out of view the ground on which we rest the primacy of the Roman Church. It is her being the seat of the episcopacy of St. Peter, to whom the divine Redeemer committed the government of his Church.

Prot. Even if you could prove, as you cannot, that the Saviour committed the government of his Church to St. Peter, it would not prove his right, either to transfer it in succession, or to locate it in a particular district. You lay great stress on the binding and the loosing power, recorded in the 18th chapter of St. Matthew's gospel, and on the feeding of the sheep in the last chapter of the gospel of St. John. But in argument you keep out of sight the circumstance, that precisely the power granted in the former gospel, is extended in the next chapter but one to all the Apostles. The feeding of the sheep expresses no more than instruction, and the command there given has a striking reference to St. Peter's thrice denying of his master. If, under the term "feed," government was comprehended, the construction should be extended to where St. Paul enjoins the Ephesian pastors,—"Feed the flock over which the Holy Ghost has made you overseers." There are more precise directions to the effect, in the epistles of the same Apostle to Timothy and Titus; all without reference to any paramount authority of St. Peter. In neither of the said places is there mention either of the succession or of the locality in question. It is acknowledged by all, that St. Peter exercised an episcopacy in Antioch, for the space of seven years before the date of it in Rome. During that term, where was any such Church as that which you affirm the Roman to have been always? That the said Apostle ended his life by martyrdom in the imperial city, is a fact sufficiently proved. But there is no proof of his having been its bishop. Your historians are aware of the nakedness of evidence as to this point. I will only mention the Abbe Fleury, who is of great authority among you, as appears by the esteem in which you hold his catechism. This respectable author is content with saying, "It is thought" that St. Peter established his see in Rome; and, although by way of voucher, he puts in his margin the name of Eusebius, yet, in the corresponding place of that historian, there is nothing to the effect. It is the more remarkable that Fleury should be so cautious on this point, as he is precise in mentioning the three earliest Roman bishops of the apostolic times, Linus, Anacletus, and Clemens. It is gratuitous in Fleury to say that perhaps Clemens may have been a priest, which takes off the edge of his omitting to avail himself of his high character. But Eusebius recognises him as bishop before his noticing of the epistle. You do not perceive that by associating this whole subject with the person of the Pope, you endow him with an authority, which you and all moderate Roman Catholics are solicitous to disclaim.

R. C. We disclaim his infallibility, and all authority in him, other than in connection with a general council, and with its decrees, received by the several churches.

Prot. I know that this is the opinion of Roman Catholics in England and in the United States, and even in the Gallican Church. But herein is to be seen your inconsistency. For, if the seat of ecclesiastical power is to be looked for wheresoever he may locate his residence, there is nothing to prevent its being absolute, which the best accords with the theory. Accordingly, the popes have claimed power to that effect at all times, and have very often carried it into exercise, to the extremes of the dethroning of kings and the excommunicating of nations.

R. C. We hold all such acts to be invalid.

Prot. But has any pope renounced the claim? Or has any Roman Catholic Church contradicted the extravagant pretensions. Far from it. To go no farther back than Pius V., who excommunicated Queen Elizabeth, and exhorted her subjects to dethrone and murder her. He occupies a place in your calendar, and in your breviary for the 5th of May. You honor his memory in an address to Almighty God; and you pray that you may be under the protection of the said pope, thus ascribing to him an attribute belonging only to the Divine nature.

Even this is a small matter, in comparison of what we find in the calendar, and in the service for the 15th of August, when in various acts of devotion you celebrate the assumption of the Virgin Mary into heaven. The pretended fact, is founded on false decretals, forged some hundreds of years after the apostolic age. They are not now acknowledged by any Roman Catholic critic of reputation. Still these things, and the like continue to defile your breviary, and to require to be taken on the tongues of the worshippers in the routine of your services.

I have been informed on creditable authority, that on the return of the festival, it has been customary to deliver sermons, detailing the fable in all its circumstances.

But I perceive the danger of the extending of these remarks beyond the purpose announced by me in the beginning, which should keep me within the limits of your name.

R. C. Permit me to remark before you conclude, that you have expressed yourself in such terms of danger from the papacy, as make me fear that you would countenance anticipation of the evil, by severity and by penal laws over the people of our communion.

Prot. Far from it, my ideas of Christian obligation restrain me in that matter. Even could I reconcile myself to it on that ground, my ideas of an enlightened policy would cause me to reprobate such acts as the late outrage on your Ursuline Convent; and much more any legislative proceedings prompted by the same spirit, which I think more likely to serve, than to injure the cause of error.

I conclude, as I began, with Obsta Principiis.

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* The ground of distinction may be perceived by every reader of Father Paul's History of the Council of Trent. In that body there were zealots whom the Father greatly disesteemed, and on whom he constantly bestows the name of "Papalius."

From the Colonial Churchman.

FALSEHOOD AND DECEIT.

"Let each whose tongue to lies is turned,
Who lessons of deceit has learned,
God's hate and heaviest vengeance dread."
Mickle's 5th Psalm.

As little James was reading his evening chapter, he stopped at the twenty-fourth verse of the twenty-seventh chapter of Genesis, "And he said, Art thou my *very* son Esau? and Jacob said, *I am*." "Mother," said he to the attentive parent who was listening to him, "when I was reading to you the twenty-seventh verse of the twenty-fifth chapter, you told me that Jacob's being a *plain* man meant that he was *honest and true*; now, in this verse is he not *deceiving* his dying father?"

"My dear child, in these verses we find Jacob uttering *three* falsehoods! *I* am Esau—when he was his younger brother: I have done as *thou* badest me—when his mother and not Isaac had instructed him: it is *my* venison—whereas he had taken it (verse 9) from his father's flock, and not from among the wild animals. It may be said of sins in general, but especially of that detestable sin, *lying*, that the end of one is but the beginning of another." "Mother," said the young inquirer, "I am sorry that Jacob was not this time *plain and honest*; I will not tell lies or deceive." "That would, my dear James, have been a good promise and a blessed vow, if you had meekly added—the God of truth being my helper." But James did not respect these words, nor ask God to bless his promise; but feeling strong in his own unaided resolution, he but claimed from his mother the usual task, and hurried to his own little chamber.

Some weeks after this, during the holydays, James obtained permission to amuse himself abroad. He had frequently been forbidden to go in a boat, but that morning a playmate prevailed upon him to row about the harbor. On his return home, his guilty looks and wet clothes told his secret. "Well, James," asked his affectionate mother, "how have you spent this morning?" "I have been," he stammered out, "reading to poor old Henry, and helping my cousins in their garden."

Now this was true as far as it went, but still he carefully concealed *the whole truth*. "Did you recollect, dear, my commands as to the boats?" was the next question. "You won't let me go in one," mildly answered the boy; and at last he led himself on to say that he had *not* been boating. His mother, however, was soon grieved by finding out his guilt.

When the time came for the evening chapter, who could have thought that the unhappy-looking boy, slowly turning over the leaves of his Bible, was the innocent, pleasing reader of the evening first noticed? His mother bade him turn to the sad but instructive story of Jacob's falsehoods, and to that solemn passage, the twenty-first chapter of Revelations, eighth verse, "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

"Now," (thus ran the mild reproof,) "when you last read to me the instructive passage as to Jacob, you resolved, James, never to lie. Had you made that resolution humbly, praying to your heavenly Father for his blessing on it, that blessing would not have been denied. You disobeyed an order given for your own good, and to cover that fault, when your conscience spoke out against it, you added lying, hypocrisy, and ingratitude. Good night! I have done my duty to you,—pray God that you may have grace to perform yours."

In his prayers that night, James sought pardon from God and help for the future; and he so laid to heart his sin and that mild rebuke, that now he is a man, confidence is placed in him, and he is well-known as the *lover of truth*.

Youthful reader! may you also profit by James' fall, and imitate his repentance. Shun the *first approach* toward lying or deceit; for be assured it is Satan, the great deceiver, that is whispering poison in your ear. God *loves* those who are true of heart, Satan *detests* them. Parents and instructers of youth, excuse a "word in season" to you all. Remember that deceit is taught more powerfully and effectually by example than it is prevented by precept. Check in your children its first advances. The mightiest rivers spring from the humblest brooks; the late great fire at New-York arose from the igniting of *but a little* escaped gas. Who can recollect his *first* deceitful act; yet that was the fruitful parent of all which may have polluted his future life. "He who is rash in his talk shall be hated." (Ecclesiasticus ix. 18.) "Blessed is the man who hath not slipped with his mouth." (Ecclesiasticus xiv. 1.)

The passages in the Scriptures which denounce and condemn the sins of lying and deceit, are so numerous and so striking, that they must be deferred.

DEVOTIONAL.

For the Churchman.

THE LOVE OF CHRIST.

In perusing the narrative of our blessed Lord and Master, as related by the inspired penman, we are led to acknowledge, from its commencement to the close, the immensity of his love to us his sinful creatures. Let us for a moment review the account given, and draw from it some profitable reflections. Equal with the Father, the Saviour humbles and takes upon himself the form of a servant, comes down and dwells with us wicked beings, endures the wrath of an offended God, bears our sins, and, in demand of Almighty retribution, gives himself a sacrifice for the sins of the world, dies that we might live and have favor with an offended but now reconciled Father for evermore. Herein is love displayed.

What a delightful reflection to the true child of God, to be assured that he has in Christ a "friend that sticketh closer than a brother;" a friend who in the time of his earthly trials will never forsake him; a friend who has experienced his affliction, and is thus enabled to feel for him even unto the uttermost. It is true that the Christian here meets with troubles and disappointments on the road leading to the heavenly city, and on either side of him is the world with its temptations held out to him. But he fears not, that Friend is near, he will guide him safely through all besetting snares, and after that receive him into glory.

"Safe from the world's alluring charms,
Beneath his watchful eye,
O! thus encircled in his arms
May we for ever be."

But is his love extended only to the true disciple? Far from it. "In that while we were yet *sinners*, Christ died for us." Here is rich consolation to the child of sin. To him the offers of the Gospel are still extended, to him repentance is still proffered, to him Christ will still *hear* if he will but *call*. How sweet are the invitations of the Saviour! "Come unto me all ye that are weary and heavy-laden, and I will give you rest." "Seek and ye shall find." Time is extended to you, votary of the world, and if ye will but come and drink of the water of life, ye shall thirst again—*never*.

But sad reflection! After all these invitations and oft-repeated warnings, how many are there, still continuing to trample under foot the Son of God and crucify him afresh, walking in the broad path that leadeth to destruction. The opportunities now offered are unimproved, they prefer deferring to obtain life to a "more convenient season," which may never arrive; and at last death comes upon them suddenly, and summons them to appear in the presence of an offended God, and there receive their deserts.

"Hasten, sinner, to return,
Stay not for the morrow's sun,
Lest thy lamp should cease to burn
Ere salvation's work is done."

Take now the good Shepherd for your guide and portion. Then be assured you shall find in this life, in death, and in the world of spirits, the riches of the love of Christ.

M. B.

THE DEATH AND RESURRECTION OF CHRIST.

"If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him," is the declaration of St. Paul to Timothy, and deserves our serious attention at the close of a week like the present. There are many who desire to share the triumphs of the Saviour, who are unwilling to be partakers with him in suffering, to die to sin that they may rise again to righteousness. It becomes us to reflect with humble and contrite hearts upon the magnitude of our sins, and upon the means of deliverance from them, to which our attention has, during the present week, been directed. What a price was paid for our redemption! How infinitely surpassing our utmost conceptions in its dignity and value! Let us profoundly meditate upon the long train of prophecy which was accomplished in the death of the Saviour, let us open our hearts to a full feeling of all that he suffered for us men and for our salvation. Let us see that due gratitude is exercised for his propitiatory sacrifice; and above all, that we can offer it as an appropriate expression for our personal enjoyment of its benefits. When thus "rooted and grounded in love," and able to understand with all saints "what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge," from the great evidence to which he has especially referred us, we shall be prepared to watch at his opening tomb, and hail with joy his resurrection from the dead. Upon the delight and benefit which a contemplation of this subject is calculated to bestow, it is unnecessary to expatiate. The simple and deeply interesting narratives in which the Scriptures set forth the circumstances of the Saviour's resurrection, present to us the materials for reflection which can neither be superseded nor enlarged. To this source it is our duty and privilege to repair, and seek the grace which is needed in order to obtain a personal and permanent interest in the sufferings and the glory of our Lord and Saviour.—*Episcopal Recorder.*

From the Mississippi Christian Herald.

LITERATURE THE SERVANT OF CHRISTIANITY.

Giving literature all the praise which its warmest advocates offer upon its time-hallowed shrine, we say that it belongs to Christianity. As the enraptured Goldsmith could say, when from an eminence he surveyed the beautiful array of nature's scenery around, "Creation's heir! the world—the world is mine," so can the Christian say, *All that genius has created, taste purified, imagination adorned, or art moulded, is mine. I exhaust the beauty of earth to describe my Saviour's love; I rob antiquity for the gems of intellect with which to crown my Redeemer; I ascend the heights of eloquence, and roll its thunders; I go down into the depths of passion, and play with the earliest gush of emotion; I awaken the soul of poetry,—and all, that I may honor religion, and lay upon the altar of my soul's redemption the choicest offerings that earth and time can furnish.*

The most ancient university in the United States bears this dedication on one of its eldest charters, "*To* Christ *and the Church;*" it is an appropriate and affecting inscription, the meaning of which two centuries have had no power to abridge. It consigned to the honor of Christ all the immortal thoughts that should come into existence within those walls, now moss-grown and venerable with years—all the eloquence and song that should be born there—all the glory of literary acquisition that should accumulate with the growth of the old elms which the pilgrims planted to shelter their Harvard—the Cambridge of New-England.

MRS. THORP.

Mrs. Sarah Thorp, of Buckingham, was left a widow with four small children, and with nothing to support herself and them but the profits of a small chandler's shop, an annuity of ten pounds per annum, left to poor widows, and making a little lace. While in this state, a Mr. Cooper came to the church, and sounded an alarm to formal professors, moralists, and the profane. Mrs. Thorp soon became convinced of the impropriety of keeping her shop open on the Lord's day, and determined at all events to shut it up, and told her customers, in the week preceding, of her intention, and begged of them to come for what they wanted on the Saturday. At first they took very little notice of it, but went on Sunday as usual; but Mrs. Thorp shut herself in a back room, and paid no attention to the door. The ensuing week they came again, and were very much displeased, saying, they must have victuals on Sundays as well as on other days; and if they could not be served by her, they would go where they could. She said she should be sorry to lose their custom, but she had served on the Lord's day too long. Many of her customers left her, and, for a time, she was much straightened in her circumstances; but this did not continue: the Lord blessed her business with increase, so that in a little time she took the house adjoining to her own, keeping the shop for her increasing stock, as before this she had lived in the shop. Finding her business still increase, she was enabled to send to London for goods. which she had hitherto taken from a superior shop in the town. After this, she went to the gentleman of whom she had received her annuity, and told him the Lord had so blessed her in circumstances, that she had now no need of it, and begged he would confer it on some one who was in greater necessity. The Lord still continued to bless her; she at length bought the house and shop, and lived comfortably in them the remainder of her days.—*Barbadian.*

WANTED.

The Domestic Committee are in want of a few copies of the following pamphlets, and will be greatly obliged to such friends as can send any of them:

Report of Domestic and For. Mis. Society for 1828.
do. do. do. do. 1831.
Also, Nos. 4, 5, and 6 of Missionary paper, new series.
115 Franklin-street, New-York. 2w.

ST. PAUL'S SCHOOL, HOBOKEN, N. J.

The Summer Term of this School will commence on the first Monday of May next ensuing. Parents desirous of entering their children, may apply at the School, between the hours of 9 and 3.

William Tryon, *Principal.*
Hoboken, N. J., Feb. 20, 1836. 10w.

NEW BOOKS.

100 copies of Professor Hale's "Illustrations of the Liturgy," on hand, and for sale by the General Protestant Episcopal Sunday School Union.
March 17, 1836.

PROTESTANT EPISCOPAL PRESS, PRINT.